LESSONS ON THE CHRISTIAN'S RESPONSIBILITIES AND MEANS OF GRACE

BY W. HUME CAMPBELL

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A COURSE OF LESSONS ON THE SACRAMENTAL TEACHING OF THE CHURCH CATECHISM

BY THE

REV. W. HUME CAMPBELL, M.A.

PRINCIPAL OF ST. CHRISTOPHER'S COLLEGE, BLACKHEATH, S.E.

AUTHOR OF "LESSONS ON THE APOSTLES' CREED"
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INTRODUCTION

I. Plan of the Course

The present volume completes a scheme for treating the Catechism with the respect it deserves, as a concise and authoritative compendium of Doctrine and Duty.

It is not fair to the Catechism that its statements should be dismissed with the meagre allowance of some forty half-hours of an ordinary Sunday-School year. It is still less fair to the child that the Faith and Duty which are to form his principal equipment for the Christian warfare should be so presented as to produce distaste, together with a sense of remoteness from any and every interest proper to childhood.

There is still much misunderstanding as to what the real mastery of a subject involves. We have inherited from a long ancestry the belief that learning by heart spells mastery, and that there only remains for the learner the delightful experience in years to come of finding ever new facets of truth, as the light breaks upon his mental possessions from one direction after another.

There is just enough truth in this view to ensure that it will always have vitality and will never lack champions. It must be the universal experience of all who are conscious of intellectual life, that old truths are ever finding new applications.

This cannot be disputed; but its champions allow it to dominate their method and their educational theory to an extent which can claim no support from logic, psychology, or the hard facts of results.

Logic does not justify them, for it will not permit the argument that because I learned my Catechism at the age of five at the knee of an affectionate and intelligent mother, and love it at the age of fifty, therefore all children in our often unattractive and disorderly Sunday Schools should learn it at the same age, and in forty-five years they will love it as I do.

Psychology does not support them, for it warns us in the terms of sad experience that a child's mentality is not limited to intellectual activities, but always includes and demands a relation of emotion and expression with any subject or fraction of a subject which he is to master.

Hard facts do not support the extreme position—witness the indifference of masses who have passed through our Sunday Schools,

the admitted leakage from Church fellowship after the age of fourteen, and the perpetual complaint of the clergy in the colonies that our emigrants set so little store by their churchmanship.

Life is much too complex for any single specific to act as either cause or cure for a widespread condition; but, to put it mildly, it would be interesting to watch the effect upon the rising generation of a religious education based upon the theory of Mind, which has been so abundantly justified in every other department of experience.

One has no desire to rant or to rate against the settled practice of thousands: nor will it avail to preach revolution. The only work that will have permanent value is the work that assists developing organisms, whether human or other, to evolve into their next natural stage.

Sunday School practice and organisation are subject to laws of evolution just as much as is the development of human species. It is possible to trace broadly the characteristics of three periods. For the first hundred years the dominant feature of Sunday School work lay in enthusiasm. Much good was done; but enthusiasm always distrusts organisation. It has so often been caught in the wheels of the machinery and crushed to death.

Yet enthusiasm without organisation sooner or later behaves like a creeper that has lost its support. It still longs to express its natural tendencies, and flops and creeps without beauty and without effectiveness along the line of least resistance.

The publication of Dr. Eugene Stock's *Lessons on the Life of Our Lord* by the Church of England Sunday School Institute in 1870 probably marks the dawn of the second period. It is the period of attention to Matter. Its distinguishing feature has been the output of hundreds of volumes which aim at putting into the hands of Sunday School teachers—sometimes even into their mouths—what they ought to teach.

For about twenty-five years the epoch of Matter reigned supreme, but with the dawn of the new century began the period which is marked by attention to Method. It is noteworthy that the books belonging to the epoch of Matter presuppose that if certain Matter is true, it must be equally suitable for every age; while the only Method ever attempted in them has been the suggestion of a few questions which usually reveal how little grasp the writer himself possessed of the educational function of a question.

The order of the epochs is perfectly correct. Religious education would have been thrown back a century if the age of Method had preceded the age of Matter, because teachers would have become fascinated with the elaborate machinery of the mill before they learned to interest themselves in the corn which the machinery was intended to grind.

Hence our present position in the epoch of Method is distinctly evolutionary. We are called to conserve all the enthusiasm of the first period and all the emphasis placed on Matter by the second, but are

challenged at the same time to correct by the application of approved methods the defects in religious education which follow the use of ungraded and too exclusively intellectual material.

The justification of this three-years' course of lessons on the Catechism for use in Sunday Schools, must be found in the desire to help forward the evolution of our religious education by methodising old matter. Much that needs explaining belongs to the section of the Introduction which deals with the plan of this third volume. Four things, however, which could not be said at an earlier stage must be mentioned here.

(1) *Age of Scholars.*

It has seemed to the writer that both the needs and the capacities of children permit the beginning of the formal study of Creed and Commandments at the age of nine or ten. The matter is discussed more fully in the volumes dealing with those subjects, and cannot be reopened here. Between those simple subjects and the Sacraments there is, however, a great gulf. In the Creed one is treating of sacred biography, which has many points of contact with the interests of children aged nine to ten. In the Commandments one can limit oneself to the field of action, which, like biography, is particular, personal, and concrete. When, however, one considers the Sacraments from an educational point of view, one finds oneself in a region of experience which is an Antarctic continent to those who have not yet reached the age of introspection. The question naturally suggests itself whether one cannot teach the fringe of the subject to children of eleven, and leave the deeper aspects to later years. The experience of the Church of England in relegating Confirmation and first Communion to the ages of thirteen to fifteen, offers the best answer to that question. It tends to spoil a subject for life, if one is compelled to spend time and strength on its externals, while its true inwardness is still beyond one's grasp.

The prevalence of children's Eucharists may be quoted as Church experience on the other side; but they must be regarded as still in the experimental stage, and their educational value, according to English ideals, cannot be accurately estimated until their results have been diagnosed and tabulated in considerable numbers.

Without encroaching upon the doctrinal aspects of children's Eucharists, the writer may perhaps be permitted to express surprise at the many expressions of opinion which have reached him that here at least we have a highly educational method. Children, it is urged, learn so much from what they see, and in the Eucharist we exhibit to their very eyes the fundamental mysteries of the Faith. It must, however, be borne in mind, that a thing must be very highly charged with both matter and interest on the level of the child's experience for him to want to see it

often. Moreover, in the normal child, half the educational value is destroyed if he may only look from a distance and must not touch.

Hence we must use discretion in employing the concrete for teaching purposes, and in the matter of children's Eucharists must bear in mind that, if we would save the service from becoming a dull and irksome routine, we must couple with each attendance the most carefully graded instruction.

The clergy who give such systematic instruction will appreciate the difficulty of teaching sacramental truth to children whose whole outlook is objective, and to whom introspection is rightly out of reach. Hence the writer would plead for an interval of one, or, better still, two years, between the lessons on the Commandments and those on the Sacraments.

(2) *Order of Treatment.*

The second matter concerns the plan of the course. Explanations were given in the volume of lessons on the Creed to justify the change of order by which the Creed and Commandments are studied before the opening section on Privilege and Responsibility. The full justification could not, however, be set forth until the course had been worked through. While, as stated before, the official order is the logical order, and the one in which one likes to preserve the Catechism as a possession, it is not the order in which one would first present the material to a child. Nothing but the most unreasoning belief in the sovereign efficacy of memory-work could expect a child to feel the responsibility for Belief and Obedience, expressed in the fourth answer, before he knows what he has to believe and obey. This course is designed to show how much more effective as an order of presentation, though not of possession, must be the order which approaches responsibility to believe and obey after studying Faith and Duty in detail, and is then free to pass without interruption from responsibility which makes such great demands to the fellowship with God in Prayer and Sacrament by which He supplies our deficiencies.

(3) *The Goal of Learning.*

Creed, Duty, and Power must follow on until they find their level in the ocean of world-wide service. The alternative, as many have found by experience, is to end in a Dead Sea of barren intellectualism. Hence, after completing the actual matter of the Catechism, the present course leads the scholars forward into the sense that their privileges involve duties, and that the energy of which they have been learning through a long series of lessons must find expression, if the spiritual life is to be healthy, along all three lines of Worship, Work, and War.

(4) *Spiritual Life before Pentecost.*

An additional note seems to be called for to explain a difficulty and the plan by which it has been met.

In dealing with spiritual life, it was necessary to interpret Gen. i. 26 to mean that real spiritual life was given to the race by God in the beginning. It would be inconsistent with both revelation and experience to suggest that spiritual life began at Pentecost. At the same time, it is important to mark the gift of the Holy Spirit at that festival as introducing an epoch in the history of the race which makes new demands as it offers new provision for each succeeding generation. The plan has therefore been adopted of speaking of the Spirit-life as given at the first, while that which dates from the Pentecostal gift to the Church is called the " new " or " Christian Spirit-life."

The adjective has not been used on every occasion, but is used sometimes in order to suggest the truth and to provide the teacher with an answer in case a scholar asks whether spiritual life began with the first Christian Whitsunday.

II. The Method of this Volume

The plan upon which the subject has been worked out will be found displayed in the Table of Contents, and should need no further explanation. The dates on which the several lessons fall, is not, however, so easily disposed of. An attempt has been made, as in the other volumes of this course, to make the lesson material coincide with the seasons of of the Church's year. The varying number of Sundays after Epiphany and of Sundays after Trinity always constitutes a difficulty, which must be overcome in various ways.

In this volume, lessons are allowed for six Sundays after Epiphany and for twenty-two after Trinity. It will probably be found best to cut out the least important lessons for Epiphany when the Sundays fall short of the full number. To cut out is better than to amalgamate. In the summer it will usually be wise to interrupt the course for four Sundays while teachers and scholars are taking holidays. The children will come back all the fresher to resume the subject. The present course reaches a natural break after Lesson XL., corresponding to the tenth Sunday after Trinity. The study of Holy Baptism closes there, and the remaining twelve lessons will fall naturally into September, October, and November. Lesson XLI. has been drawn up for the annual harvest thanksgiving, and should be given on the occasion of that festival in the parish.

The Scholars' Activities.

Now that the teacher is handling an age at which reading and writing come easy, he should throw the bulk of the work upon the scholars. These sketches are designed to show him how this may be done.

(*a*) The sketches have added to the now familiar statement of aim, the more novel plan of giving a lesson problem on each occasion.

When one takes a small child out for a walk, one leads him by the hand, and his interest lies in the changing, moving environment far more than in the goal towards which he is tending. When, however, one is anxious to encourage independence, and to train children to find their way without adult help, one must tell them what is the journey's end. In fact, the journey's end and the best of several routes by which it may be reached, are likely to become the dominant interest in place of the less organised interests of a younger age. The same is true of children's lessons. It may be well to seek for interest in the change and movement of subject in the Kindergarten, but we owe it to the children to help them into independence, and to adapt our methods to their growing capacity for advanced and independent work.

The lesson problem is in all cases a statement of the intellectual goal of the lesson. It must be given to the children as soon as their minds are tuned to the subject, and they will be expected to supply the answer at the end.

While the problem presents the children with the intellectual goal from the first, the teacher's aim deals with the emotional or practical results which are to accompany or follow upon the work of the intellect. To take the second lesson as an example, the problem presents the class with the question, What do we gain by being members of Christ? The answer can be stated in terms, such as, "We receive orders, guidance, protection." The teacher's aim, however, goes far beyond that, and seeks that this intellectual material should sink into the hearts of the scholars until it produces a sense of privilege which will anticipate and welcome the insistence upon responsibility which must follow. The thoughtful teacher will realise the need of both aim and problem, and the necessity that, while he tells the problem to the class, he should never divulge his aim.

(*b*) It is not enough that the scholars should know the problem of the lesson, they must also be trained to collect and arrange the materials which are to lead to its solution. In doing this they are learning how to use books, a species of training which will be more valuable to them every year of their lives. Hence in the following sketches the scholars are expected to look out every reference, to find for themselves what the passage says, and to express its meaning in their own words. Anything short of this is telling but not teaching.

This method necessitates that each scholar should have control of a Bible or Prayer-book, sometimes of both, for the whole of every lesson. The best plan for securing this end must be left to each locality to decide. Means will be discovered where the absolute necessity is recognised. Not less imperative is the need that the books used must be entire and

tidy. No scholar can, without doing an injustice to the deepest convictions of his moral nature, reverence a bible—the Bible—whose cover is torn or missing and the most important pages lost.

(*c*) A third necessity both for co-operation and for permanence of impression will be found in the possession of a notebook by each scholar. As described in some of the following sketches, the notebook will contain the date, the subject, the lesson problem, the titles and summary of each stage, and the answer to the problem, and at the end, the scholar's expression work on the lesson. It would be well for the teacher to keep a similar notebook for his own future use, and also as a guide to the scholars as to the best methods of arrangement. In some cases, where time does not allow of so much writing, it might be possible to take the lesson in the morning and the expression work in the afternoon, or the lesson on the afternoon of one Sunday, and the expression work on the morning of the next.

(*d*) A passage for repetition has been suggested in connection with each lesson to be learned during the week following the lesson. The teacher should spend a few minutes talking over each new group of verses. It should not be heard round the class. It is far better that the scholars should have a repetition notebook and write it out at the beginning of the lesson. Many of the vicious results of hearing the lesson round are overcome in this way, while the scholar possesses at the end a permanent record of what he has learned. In many classes, when interest is once aroused, the scholars will come five minutes before the time for opening and get their repetition written, so as not to encroach on the time for the lesson. Needless to say, the teacher must be interested too—and first—and must be always in good time himself.

As regards learning the words of the Catechism, there will be little difficulty if interest is once aroused. The teacher will find that the scholars will learn it better if they take it in sections, rather than one answer at a time as each is dealt with in the lesson. That is to say, the first part of the Catechism will be learned after Quinquagesima, the part which deals with Prayer after Easter Sunday, that dealing with Holy Baptism after Lesson XL. and the section on the Holy Communion after Lesson XLIX.

The Teacher's Activities.

A cursory glance at the sketches will show that the teacher's main duty lies in guiding and stimulating the activities of the scholars. The successful teacher is the teacher who can most quickly make himself superfluous.

The real outcome of the lessons must, however, depend upon the teacher. He must supply the spiritual atmosphere in which alone these precious seeds can grow. He will also aim at being in some sort a scholar, and will add his own to the zest and enthusiasm of the class as they work through problem after problem together.

He will be wise if he uses a blackboard. Many suggestions will be found for its use on the following pages, and it will often present the material at the end of the lesson in the order in which the scholars will want to copy it into their notebooks. The board will also be useful at the beginning of a lesson for setting out the references to be found, unless the teacher takes the trouble to write out beforehand enough slips of paper containing each reference for every scholar to have the complete collection. All passages in Bible or Prayer-book should be found at the beginning and marked with a slip of paper, on which the reference can be read when the book is closed.

The sketches have not been worked out into the minute detail of Method adopted in the lessons on the Apostle's Creed. In that case the "five formal steps," were used and at each stage in the lesson the teacher knew which step he was taking. The steps have been followed in this volume, as they must be followed in all intellectual work, but experience shows that teachers who have had no systematic training tend to get involved in technical terms, and prefer to be helped along the road without too much attention being called to the muscles used in walking.

LESSONS ON
THE CHRISTIAN'S RESPONSIBILITIES AND MEANS OF GRACE

I—THE PRIVILEGE AND RESPONSIBILITY OF A CHRISTIAN. ADVENT TO QUINQUAGESIMA

Lesson I. FIRST SUNDAY IN ADVENT.

Subject. *Our Sunday School.*

Aim. *To suggest to the class the question why they come to Sunday School, and to help them to answer that it is to fit them to occupy nobly "that state of life unto which it shall please God to call them."*

Lesson Problem. *Why do we come to Sunday School?*

INTRODUCTION.

The teacher might begin by asking—where possible, by writing on the blackboard—the Lesson Problem, and giving members of the class an opportunity of answering it. The teacher might further ask such questions as: What do you learn to know in Sunday School? Of what use do you expect it to be to you? What do you learn to be here? Of what use is that?

PRESENTATION.

The story of David will serve our purpose here, the teacher using it to bring out that as David would be a better shepherd after learning that he was king, so we shall do our work better, whatever it may be, in the present or future, for knowing what we are.

One method of using the story will be for the teacher to let the class tell what David's shepherd life was like: then let them turn to 1 Sam. xvi. 4–13, and tell of his being anointed king, without ceasing to be shepherd.

As members of the class tell the various parts of the story, the teacher might write on the blackboard:

I. David the Shepherd.
II. David the anointed King.
III. David the Shepherd-King.

I. The teacher must then weave together the threads handed to him by the children, and tell such a story with them as will accomplish his aim, as :

It was a great day in David's life when he was first allowed to mind his father's sheep all day long, and sometimes for several days together—when pasture was far to seek—all by himself. At first Jesse, his father, would ask him all about the day's work—where he had found grass and where water, whether any travellers had passed, and whether any wild animals or snakes had come near. But one day was so much like another that Jesse got tired of getting the same answers, and so stopped asking questions. Only when David's face told them that he had something exciting to tell did his father or brothers inquire what had happened.

So day after day passed, month after month, and year after year. David's one thought was to bring back every sheep and goat safely, with hunger and thirst alike appeased. Slowly he left his childhood behind him, and, as he felt himself growing to be a man, he used to wonder whether his life would always be spent on those hills, minding sheep. He would always answer: "Why not! Hundreds of others have lived and died so—someone must do it, why should not I ?"

Still the future did not matter to him. Each day he lived for that day alone, and when his sheep were safely folded at night, he felt that he had done all that God or man could ask.

II. Then came the news that Israel's great prophet and leader, Samuel, was coming to Bethlehem, and would want shelter at Jesse's house. David longed to see him, and wondered how he could see without being seen, for he was sure that his brothers would scold him if he pushed himself forward too much. Even on such a high day he could not hand his sheep over to another's care, but he hoped that Samuel might still be at Bethlehem when the day's work was done.

Long before David's timepiece—the sun—told him he must begin to work his way homewards, David saw a man running towards him. At first he wondered if this was an enemy, coming to harm him or his flock. But as the man drew nearer, David recognised one of his father's servants. Why had he come so fast and so far ? Sound travels long distances in the clear Eastern air, and before the man reached the shepherd, he called out, "The Prophet has come and calls for thee."

David's heart leaped to his mouth, and, leaving the flock in the care of the messenger, he sped back to his father's house as if his feet were wings. In the inner courtyard of the house stood Jesse and his seven sons, and a little apart from them sat the grand old prophet. As the young shepherd ran breathless into the courtyard and fell at the feet of the servant of God to pay him homage, Samuel slowly rose to his feet, drew from the folds of his robes a horn of oil, poured precious drops on the head of the kneeling lad, and told him that God had anointed him to be king of Israel ! As the startling words fell on David's ears, it seemed as though a new power, a

new purpose, a strength not his own entered and took possession of him, and he bowed his head to tell God that if that power might always be with him, he would do his best.

III. The shepherd-king must get away to think. The lonely hillside just suited the mood of the lad, where his only companions browsed on as if nothing had happened, and could ask no inquisitive questions about the new light in his eyes and the new spring in his step. The daily duties were the same as before, but now the lad who did them ever had his eye on the future, and asked the God who had called him to help him so to learn to tend the flock that he might thereby grow to be a better and a wiser king. If a lamb fell into a dangerous hole and taxed his strength to lift it out, he thought of the weak and helpless in his future kingdom and prayed that his strength might be sufficient for their need. If the wolf or bear drew near and sought to frighten him that it might ravage his flock, he thought how many foes stood round about his people, and he prayed that he might be brave enough both then and now. If food for the sheep was scanty and they looked up at him with large hungry eyes, he seemed to see behind them the poor and needy of his human subjects, and he prayed that he might wisely lead both sheep and men into pastures that were plentiful and to waters that were safe.

A member of the class might read Psalm xxiii.

The teacher should ask questions which will bring out that the knowledge that he was to be king made David do better than ever whatever duties came his way, *e.g.* :

David had to carry out the same duties after Samuel anointed him that he had carried out before. What difference did the knowledge that he was king make to the way he carried them out ?

APPLICATION.

When God " anointed us " in Baptism, what did we become ? The class should refer to the second answer in the Catechism, if they cannot already repeat it.

If we are made greater than David in our Baptism, what can David teach us about the way we do our duty ?

How can members of Christ learn to know and do their duty ?

Then why do we come to the Sunday School ?

The scholars should give their answer in their own words. The answer given in the aim is only suggestive.

Expression work : The scholars should here and always be asked what they would like to do for expression work. Some may like to write David's story, while in some cases it may be well to leave the lesson problem to be answered now in writing.

Repetition. 2 Tim. iii. 14–15.

Lesson II. SECOND SUNDAY IN ADVENT.

Subject. *What Holy Baptism has made us:* (1) *Members of Christ.*

Aim. *To help the class to realise their privileges as a preparation for assenting to their responsibilities.*

Lesson Problem. *What do we gain by being Members of Christ?*

INTRODUCTION.

The teacher should ask questions on the last lesson, in order to recall the lesson problem and its answer, and the difference which his anointing made to David's view of his duties as a shepherd.

PRESENTATION.

The class have given the second Catechism answer in the last lesson, and will be able to tell the teacher what each has become through Holy Baptism. They should do so, and the teacher will write the lesson problem so that they may see it throughout the lesson.

I. *Our Bodies and their Members.*—The teacher should question the scholars about their games, their work, or any activities in which they are interested, so as to bring out how entirely hands and arms, feet and legs, lips and tongue depend on the head for the work they do, and in return obey the head in everything unless disease prevents obedience. The class should bring together the chief functions of the head. If the teacher writes them on the board, the summary will help at the right time to suggest the answer to the problem, *e.g.:*

The Head { Commands / Guides / Protects } the Member { telling it what to do; / showing it how to do it; / guarding it from danger.

The Member's one duty is to obey the Head.

II. *The Body of Christ and His Members.*—The first verse for repetition describes what our bodies are, have, and are like. The class should tell this. They should then refer to the first clause of Col. i. 18, where they will find the "Body of Christ" called the Church. In 1 Cor. xii. 12, St. Paul calls the Church "Christ."

If the Church is like our bodies, what will it have? What will it be? Who are the members of the Church? (1 Cor. xii. 13.)

If the Head of the Church does for His members what our heads do for our members, what may we expect from Him? What duty shall we owe Him in return?

The teacher will do well to make this vivid by illustrations. *e.g.:*

A. The Head of the Church commands His members, telling them what to do

St. Matt. xxviii. 19, xxvi. 17–29, or vi. 9–15, may be taken as examples. The scholars should tell the incident in each case, if possible, or may find one in the Bible and then tell it.

B. The Head of the Church guides His members, showing them how to obey.

(*a*) Acts xvi. 6–10. St. Paul, having travelled west to the coast of Asia, wanted to turn south and return home by Ephesus. His way was somehow barred. Then he tried to plan a route by the north which would take him home. Again he was stopped. Not knowing what Christ wished him to do, he waited at Troas on the coast until his next step was made clear. There he saw the vision of the man of Macedonia, and learned that he was not to return home then, but was to carry the gospel into Europe. The map should be used. Or,

(*b*) David Livingstone was stirred to become a missionary by hearing of the needs of China. China needed him, and he set his heart on working there. He could not go, however, when he wanted, because China was at war and missionary work was impossible. Livingstone, however, set himself to learn medicine as well as theology, so as to be ready to help both the bodies and the souls of the Chinese when the war came to an end.

He offered to the London Missionary Society, and asked them to send him abroad. As there seemed no prospect of his going to China, they determined to send him to the West Indies. He pleaded that his medical knowledge was not needed in the West Indies, as English doctors resided there, and asked to be quartered where people needed both doctors and evangelists. In response to his appeal he was sent to Africa, and by his travels did more than any man of the nineteenth century to open up Africa to the Gospel and the Church and to heal the open sore of the slave trade.

C. The Head of the Church protects His members, guarding them from danger.

(*a*) Acts xviii. 9–11, or xx. 3, or xxiii. 12–16.

The class should find one of these references, read it silently, and tell how it illustrates the point.

(*b*) In 1804 Napoleon determined to seize and humble England. Fifty thousand men were collected and spread along the north coast of France, ready to pounce down upon our island at a dozen different points. "Let us be masters of the Channel for six hours," said Napoleon, "and we are masters of the world." He ordered a medal to be struck, of which three copies are in existence, on which he himself is represented with a laurel crown of victory, and underneath him the inscription: "London taken, 1804."

Sealed orders were given to the French admiral, setting out the plan of conquest, but he fell ill and died, and there was no one to direct or carry out the expedition.

In 1805 Napoleon determined to make another attempt. He came himself to Boulogne, and day after day climbed to the heights to watch for the French squadrons which were to unite and carry the troops across the Channel to conquer England. The admirals, however, seem to have misunderstood their orders, and the ships which Napoleon had ordered to Brest were hurrying south to Cadiz, where Nelson met them and the battle of Trafalgar shattered all the French tyrant's plans for conquering England.

APPLICATION.

The class should answer the lesson problem, and might discuss how Christ commands or guides us to-day, and what duty rests upon us with regard to it.

Expression work: The problem and its answer should be copied into the notebooks, and any time that remains might be spent in writing out one of the illustrations.

Repetition: 1 Cor. xii. 12–13.

Lesson III. THIRD SUNDAY IN ADVENT.

Subject. *What Holy Baptism has made us:* (2) *Children of God.*

Aim. *To help the class to realise their privileges as a preparation for consenting to their responsibilities.*

Lesson Problem. *What do we gain by being "Children of God?"*

INTRODUCTION.

The teacher should ask questions which will lead the scholars to recall the last lesson problem and its answer, and should tell the subject for to-day and its problem.

PRESENTATION.

I. *Heathen Views of God.*—What can the class tell of these? *Cp.* 2 Kings iii. 26, 27, where the king of Moab, finding he could not defeat the king of Israel, offered his eldest son as a sacrifice, in the hope of bribing his gods to help him.

In many heathen countries to-day, people are terrified if one praises anything they value. They say the gods will hear and will be jealous and take it from them. What does this show that heathen people think of their gods?

II. *The Christian's View of God.*—The class should look out passages in which Christ speaks of God as our Father. The teacher will group the descriptions on the blackboard, *e.g.*:

God is our Father—	*Who*—
St. Matt. vi. 4, 6, 18.	Sees.
	Rewards.
St. Matt. vi. 14.	Forgives.
St. Matt. vi. 8, 32.	Knows and provides.
St. Matt. vii. 11.	Gives good things.
St. John xiv. 23, xvi. 27.	Loves.

This list may be considerably extended at the teacher's discretion.

III. *The Christian's View of other "Children of God."*—See what St. John says: 1 St. John iv. 9–11, 20–21.

What makes us all so fond of home? We may move with our parents, brothers, and sisters, from house to house. We always carry "home" with us, and never leave it behind. What makes each new house "home"? The Church is the world-wide "home" of the Christian. What does he find in the Church that makes it a home?

ILLUSTRATION.

During the war between the North and South in the United States of America, 1861–1865, troops of both sides were facing each other with the Rappahannock river flowing between. The morning came which was to witness a deadly struggle between the opposing forces. The band of either army struck up various inspiriting airs—"The Star-spangled Banner," "Maryland," etc. Suddenly one of the bands began to play "Home, sweet Home." At once, as by an ungovernable impulse, the opposite band joined in. The effect on the armies was so moving that the officers were obliged to abandon the engagement.

Expression work: The lesson problem might be answered in writing, with a free summary of II, and III. If time allows, scholars might write out the illustration in their own words.

Repetition: Gal. iii. 26, 27.

Lesson IV. FOURTH SUNDAY IN ADVENT.

Subject. *What Holy Baptism has made us:* (3) *Inheritors of the Kingdom of Heaven.*

Aim. *To help the class to realise their privileges as a preparation for consenting to their responsibilities.*

Lesson Problem. *What do we gain by being "Inheritors of the Kingdom of Heaven?"*

INTRODUCTION.

Ask for the subject of to-day's lesson, give the lesson problem and ask the scholars what they can tell about the Kingdom of Heaven.

PRESENTATION.

I. *What Christ says the Kingdom is like.*—Scholars should find St. Matt. xiii., and tell the six parables which describe the Kingdom. They should tell, too, in what respect each is like the Kingdom. The teacher will display their answers on the board, *e.g.:*

The Kingdom of Heaven is like—	*Because—*
1. A man sowing good seed whose enemy sowed tares.	It is all good itself, but evil creeps in.
2. Mustard seed which grows into a tree.	It grows bigger and bigger.
3. Leaven whose influence is unseen.	It gains more and more influence.
4. Treasure found unexpectedly 5. Treasure found after search	Worth more than all money.
6. Net with fish of all sorts.	There are all kinds of people in the Kingdom.

II. *How Christ's Words are coming True.*—The teacher should choose one or two of the characteristics described above and show the Kingdom in such a light as will make children feel a pride in belonging to it, *e.g.:*

Mustard Seed.—The teacher might draw roughly at home on paper three maps of the world. In the first show by a dot at Jerusalem the mustard seed fallen on the earth; in the next, draw the tree as it had spread, when the New Testament closed, over Palestine westwards through Ephesus, etc., to Greece, Italy, and Spain. On the third show it spread over the world.

Leaven.—Show how the teaching of Christ and the influence of the Kingdom has spread in different parts, making people give up evil ways.

Two hundred years ago a treaty gave England the right to carry all the slaves from Africa to the West Indies. How has the influence of the Kingdom shown itself in our views of slavery since then?

Readers of Dickens's *Tale of Two Cities* can tell stories of the contempt of the French nobles for the sufferings of the poor. To-day our King goes out of his way to express sympathy and relieve distress.

At Zanzibar, the Christian cathedral stands on the site of the old slave-market, the Holy Table occupying the very ground of the old whipping-post.

Worth more than all money.—In Africa, China, India, England, how would a large fortune help a man? In savage countries it would be useless; among civilised people it is more often than not a curse. It

leads to selfishness and sin. The Kingdom makes every man help his neighbour and brings peace and goodwill everywhere.

Includes all kinds.—If we could gather together the inheritors of the Kingdom, what a strange collection we should find—white people from Europe, black from Africa, yellow from China, brown from India, some with immense learning, some with none at all, some from the frozen Arctic zones, others from the hot plains of India or the swamps of Africa —and if each could tell the story of his life—as each will do one day—how true would be the comparison of the kingdom to the " net that was cast into the sea and gathered of every kind."

APPLICATION.

The class should suggest an answer to the Lesson Problem. The teacher should have the two last problems and their answers written beforehand, and now add this, so as to exhibit to the class the nature and value of their baptismal privileges.

Expression work : The class should keep their notebooks posted up to date, and might, if time allows, answer some such question as : What do you think is the finest thing you have learned about the Kingdom, and why do you like that best ?

Repetition : Romans viii. 16, 17.

Lesson V. FIRST SUNDAY AFTER CHRISTMAS.

Subject. *How the Kingdom began.*

Aim. *To show the Christmas Festival in its connection with the Kingdom, and to help scholars to rejoice in its coming.*

Lesson Problem. *How did " our " Kingdom begin ?*

INTRODUCTION.

The scholars will have much to tell about how they kept Christmas, and, if done in an orderly manner and briefly, that may well form the introduction to the lesson.

The teacher should then ask what the last lesson taught, and give the problem for to-day.

PRESENTATION.

I. *The New King.*—One of the class should tell how the opening words of Isaiah ix. 6 were fulfilled. The teacher might then write on the board the several titles of that verse, and ask how each came true

in our Lord's life. The scholars should give the occasions and sum each up in a word or two which may be put on the board, *e.g.:*

Wonderful.	"They were all amazed." (St. Mark i. 27.)
Counsellor.	"Never man so spake." (St. John vii. 46.)
Mighty God.	"Truly this was the Son of God." (St. Matt. xxvii. 54.)
Everlasting Father.	"I and the Father are one." (St. John x. 30.)
Prince of Peace.	An ass was the animal used in peace, as the horse was used in war. (St. Matt. xxi. 5.)

The teacher may prefer to omit "Eternal Father," as it is not easy to explain as a title of Christ. He may also find it easier to work for such explanations in the second column as Miracles, Parables, the Resurrection, the Triumphal Entry, or Ascension, respectively. The teacher might further expand the title Prince of Peace by letting a scholar read Isaiah xi. 6–9.

II. *How People rejoiced at His Birth.*—A scholar should tell the story of the angels and shepherds, and the teacher describe the excitement and eager talk of Bethlehem, as the shepherds went about telling their tale.

APPLICATION.

What reasons are there to make us rejoice on the birthday of our King?

How can we show our joy? with our lips? with our lives?

Expression work: Some of the scholars may like to copy Isaiah xi. 6–9 in their notebooks, or to write a letter to a heathen child, telling him the Christmas story. Such letter, if well done, might be sent to missionaries in the field to be translated for the children under instruction.

Repetition: Isaiah ix. 6, 7.

Lesson VI. FESTIVAL OF THE CIRCUMCISION.

Subject. *The Training of the King.*

Aim. *To show the King learning to rule by learning to obey, and so to make obedience to Him attractive.*

Lesson Problem. *How was Christ our King trained to rule?*

INTRODUCTION.

The teacher wants to carry the spirit of the Christmas Festival still with him into the lesson, and may talk with the scholars about their holidays and what they have been doing, especially inquiring what they

have done to help others at home or outside. One cannot too early associate Christian joy with giving rather than with getting pleasure.

PRESENTATION.

The teacher should give the problem, and then set the scholars to work to answer it. The scholars will be able to contribute most of the incidents, but the teacher must help by questions to draw the conclusions required. The question what do we know of our Lord's childhood will receive the answers :

1. The Visit of the Wise Men.
2. The Naming.
3. The Presentation in the Temple.
4. The Life at Nazareth.
5. The first Passover.

Omitting the first, the teacher will spend what time he can afford in letting the scholars tell the above incidents. In the cases of 2, 3, and 5, the teacher can ask why each event took place. Scholars will answer that each was done in obedience to a command in the Old Testament. The last might be taken as an example, and scholars may refer to and read Lev. xxiii. 4–8. The question may then be asked of these events : Was the King ruling or being ruled ? In asking about the life at Nazareth, the teacher should emphasise both our Lord's obedience to His Mother and to St. Joseph and His helpfulness to both. The same question about ruling or being ruled may be asked.

The teacher should question or tell about the life at Nazareth, so as to bring out that our Lord would go to school in the synagogue, and would learn both there and at home all that the Old Testament could teach about God. The lesson problem should then be answered by the scholars, to the effect that our King was trained to rule by learning, obeying, helping. It must have been in boyhood too, that His wonderful habits of prayer were begun, both in the synagogue and outside it. The teacher might bracket the incidents 2–5, if he uses a blackboard, and write outside the methods of training which were being employed throughout, as below.

ILLUSTRATION.

After tracing how the Boy-King showed from the first the qualities which both fitted and trained him to rule, the teacher may like to give illustrations of the boyhood of men who have rendered great service as rulers. The following notes, for example, might be given of the school life of one of the greatest English statesmen of the nineteenth century. W. E. Gladstone went to school at Eton when he was ten years old—in the year 1821. He threw himself into his lessons with energy, and because most of his time during term had to be spent

on Latin and Greek, he took up the study of mathematics in his holidays. One of his friends, named Hamilton, wrote in later years: "At Eton, I was a thoroughly idle boy; but I was saved from some worse things by getting to know Gladstone." Thus Gladstone's influence helped to give us a great bishop, for the writer of those words was a well-known Bishop of Salisbury. At an election dinner, a vulgar toast was proposed, as was usual; Gladstone turned his glass upside down and refused to join in drinking it. When he went to Christ Church, Oxford, as an undergraduate, he found that it was fashionable for men to drink far more wine than was good for them. He devoted his great power over his friends and neighbours to check this evil, and ten years later men who went up to Oxford found that it was fashionable to be moderate in the use of wine because Gladstone had been so years before. No wonder the best judges foretold that Gladstone would one day be a very great man.

APPLICATION.

How can we show our gratitude to the King who was thus trained to rule us, and so set us such a wonderful example?

The teacher might select one of the four methods and ask the class for suggestions as to how it could be better carried out by each and all.

Expression work.—In some cases the scholars might be asked to answer the lesson problem in writing before the answer is reduced to four words. In this case the application must follow the writing, and the teacher will see from the answers what points to bring out in application. Otherwise the scholars might like to describe in writing the home at Nazareth or the first Passover at Jerusalem.

BLACKBOARD.

Subject. *The Training of the King.*

Lesson Problem. *How was Christ our King trained to rule?*

The Naming,	Obeying,
The Presentation,	Learning,
The Life at Nazareth,	Helping,
The First Passover,	Worshipping.

Repetition for two Sundays: Philippians ii. 5–11.

Lesson VII. FESTIVAL OF THE EPIPHANY.

Subject. *The Kingdom Growing.*

Aim. *To show how the Kingdom grows and to stir the scholars to desire to help.*

Lesson Problem. *How has "our" Kingdom grown?*

INTRODUCTION.

Which of the parables taught us how our Kingdom would grow ?

PRESENTATION.

The teacher should give the lesson problem and then proceed with the Presentation. If he drew the maps for "the mustard seed," as suggested in Lesson IV., and has kept them, he will find them useful in this lesson.

I. *The Seed Sown.*—The class can tell briefly of the birth of the King, and of the first who came to do Him homage—shepherds representing the Jewish people, the wise men representing the Gentiles.

II. *The Seed Growing.*—The class might refer to several passages in the Acts, and trace with the teacher something of the expansion of those days, viz.

Acts. i. 15.	120 Christians (*cp.* 1 Cor. xv. 6).
ii. 41.	3000 more.
v. 14.	Multitudes more.
viii. 12.	Many in Samaria.
viii. 38.	The Ethiopian.
ix. 18.	Saul of Tarsus.
x. 48.	Cornelius and his friends—Gentiles.

III. *The Seed a Tree.*—Statistics will not give as good an idea of the wide range of the Church as will incidents from widely-varying parts of the world. These the teacher can supplement at will, using, if possible, some local events, as a Confirmation, or local history from the past. One or two incidents are given by way of suggestion.

A Girls' School in South Africa.—An interesting account of St. Hilda's College, Enhlonhlweni, appeared in the *Mission Field*, April 1913. There were then 67 boarders and about 90 day scholars. The girls are taught the usual subjects, and the Government Inspector reported: "The school has done splendidly, and the staff is to be congratulated on the excellent results." The girls are taught weaving, and making both travelling rugs, which can be sold at 32s. 6d. each, and Persian mats, which are worth £2. The Government lent a loom for the latter and ten spinning wheels, and also made a grant of half a bale of wool, which would cost between £4 and £5.

A Boys' School in Shanghai.—The *C. M. S. Gleaner* for April 1914, described the work being done in an Anglo-Chinese school in Shanghai. Since 1890 no fewer than 1500 boys have attended the school, and many of them have climbed to important positions. One is a fully-qualified doctor at a Mission hospital in the city, having taken his degree at Cambridge and walked a London Hospital; another has opened a mining and engineering college on his own account and has 200 scholars; a third is senior assistant engineer on the Shanghai Railway. All these are Christians, whose influence in such high positions must be immense.

Baptisms in India.—From Miri, in the district of Ahmadnagar, comes the story of the baptism of thirteen men, sixteen women, and twenty children from the villages round about. The final preparation took about a fortnight, but the minds of the women were so unused to receiving continuous instruction, that for the first day or two they were always asking when they could go home again. Every morning in church they received instruction from the head of the Mission; at mid-day, classes were held for men and women apart, and at four o'clock all met in church again for instruction and evensong. To master the words of the Creed was a great difficulty to some of the women. One appealed to her teacher, "Please ask the padre sahib to let me say it after you; then it will be all right, but if I try to say it alone, I tremble so that I can say nothing."

On Christmas Eve they were all baptised, the men first, then the children. At the conclusion of the service, a cross was hung round the neck of each person by the officiating priest.

A Bible Student in the Rockies.—The Greater Britain Messenger for March 1914 tells the experience of a Canadian Divinity student who took a mission 2000 miles away from his college. "On one occasion, when about five miles west of Rocky Mountain House, I noticed a little shack standing alone on a hill, and rode up to see if it was inhabited. On entering, I found one man in possession, and he was studying his Bible. He told me he was cooking for a small station gang of Russians, and here, right away from civilisation and from any living person, was this man trying to order his life aright. On learning that I was a missioner, he soon opened his heart to me, and I discovered that he was out from London, and his own words were, 'I'm trying to serve the Lord out here; but it is hard to keep straight.' Before I left, he asked for a word of prayer, and he himself earnestly petitioned God to help him and all the men in the camp to live godly lives."

APPLICATION AND EXPRESSION WORK.

Scholars will probably like to write out one or more of the stories the teacher has told.

Repetition: See Lesson VI.

Lesson VIII. SECOND SUNDAY AFTER THE EPIPHANY.

Subject. *What Inheritors of the Kingdom must do:* (1) *Renounce.*

Aim. *To show Renunciation in an attractive light as involving much gain and little loss.*

Lesson Problem. *What must Inheritors of the Kingdom do?*

INTRODUCTION.

What have we learned so far about the Kingdom of which we are Inheritors? *Cp.* Lessons V., VI., VII.

PRESENTATION.

The teacher should give the lesson problem, and then tell the class that they will study how some of the greatest men and women began the work that made them of value to us.

The teacher's aim in each case will be to show that something had to be given up, which seemed to bring poverty, but it led really to the greatest gain. As the scholars will know all the Scripture characters, the method will be that of questions.

I. *Abraham:*

What did God call Abraham to do? (Gen. xii. 1).

What would a great chief feel if called upon to leave home, lands, country, friends for good?

What did God intend to give Abraham in place of what he gave up?

When Abraham looked back at the end of his life, would he be glad or sorry that he had heard and obeyed God's call to give up something? Why?

Was Abraham richer or poorer in the long run for what he gave up?

If Abraham had thought, "God asks me to give up home and friends that I may be father of a nation with a country all our own—I think I will try and get what God offers without giving up anything to begin with,"—what could you tell and advise Abraham?

II. *Moses:*

Where did Moses grow up? What kind of life must he have led?

What was Moses' great lifework?

Moses had to choose whether he would enjoy the pleasure of Pharaoh's palace or lead the Exodus. Which did he choose?

When Moses looked back, at the close of his life, would he be glad or sorry for the choice he made? Why?

If Moses had said, "I will be the famous leader of the Exodus, but I will not give up the pleasures of Pharaoh's palace," what could you tell and advise him?

A scholar might read Hebrews xi. 23–29.

III. *St. Paul:*

A scholar should tell the story of St. Paul's conversion briefly. What was St. Paul's great work? What had he to give up? When he afterwards looked back, was he glad or sorry for the choice that he made? *Cp.* Phil. iii. 4–8.

IV. *Christ:*

What great work on earth did the King of our Kingdom Himself do? How did He do it?

What had He to give up in order to be able to do it? *Cp.* 2 Cor. viii. 9; Phil. ii. 6–8; St. Matt. viii. 20.

How may we reverently think Christ feels to-day about all He gave up and suffered? *Cp.* Isaiah liii. 11, clause 1.

APPLICATION.

The class should be able to answer the lesson problem with the help of questions.

If all great men and women have begun by giving up much and have so gained more than they gave up, what is likely to be the first thing the Inheritors of the Kingdom will have to do?

If God calls us to give up what would hinder our work, is it a cause for joy or sorrow? Why?

Note.—Teachers of girls would do well to include women amongst the great ones who have given up. Abraham or Moses might be omitted, and Mary of Bethany (St. John xii. 1–8), or a lady missionary of modern times, be taken instead.

ILLUSTRATION.

Eugenie, a princess of Sweden, was much interested in the building of a hospital. When it was found to have cost a great deal more than was expected, and that there was a great difficulty in raising the extra money, she sold her diamonds and made up the deficit.

One day after the hospital had been built, the Princess went to visit the patients. As she stood beside the sick-bed of one of them, tears of gratitude filled the eyes of the sick man as he thanked the Princess for her sacrifice on behalf of the suffering. "Ah!" exclaimed the Princess, as she saw the tears come into his eyes, "Now I see my diamonds again!"

Expression work: The scholars might choose one of the characters studied, or any other, and give his or her work in fuller detail, showing what was given up and what gained.

Repetition for two Sundays: St. Matt. xix. 16–22.

Lesson IX. THIRD SUNDAY AFTER THE EPIPHANY.

Subject. *Renunciation of the devil and all his works.*

Aim. *To help the children to see the devil and all his works in such a light that they will want to renounce them.*

Lesson Problem. *What is the first thing that Inheritors of the Kingdom are called to give up?*

INTRODUCTION.

One wants the spirit of surrender which was stirred in the last lesson to be active in this and the next two. It will be well therefore to ask for one of the characters studied then, what was given up for the sake of the work, and how the worker felt towards the surrender.

PRESENTATION.

I. *Tempted and conquered:*

A. *Adam and Eve.*—The class should study Gen. iii. The details of the story will be familiar, but it has probably not been studied with the present aim.

The best way to take the account will probably be for one or more scholars to relate the whole story. The teacher can then bring out his points by questions.

In the last lesson we saw people giving up what they liked. How did they feel about it afterwards?

How is the story of Adam and Eve exactly opposite in those two ways? How did Abraham and St. Paul feel afterwards towards God, who had told them to give up so much?

How must Adam and Eve have felt afterwards towards the serpent who bade them eat?

What did God promise Abraham if he left home?

How was God's promise fulfilled?

What did the serpent promise Eve if she would eat? (v. 5).

How was his promise fulfilled? (vv. 22, 23).

B. *Judas Iscariot.*—The story of his treachery should be told by a scholar, and questions similar to the above be asked, to bring out that the tempter made great promises which he could not fulfil, while he hid the real result of Judas' sin. Dwell on the hopes of getting the money, and then let the class turn to and one read St. Matt. xxvii. 3–5.

II. *Tempted and victorious:*

Jesus Christ.—The class should tell of the temptation of Christ in the wilderness, when the tempter promised Him all the Kingdoms of the world, if Christ would bow the knee to him. How did Christ treat the promise? St. Matt. iv. 8–11 might be read by a scholar. Put together the three cases of Adam, Judas, and Jesus Christ, and say what sort of a master the devil must always be.

Who would choose to be his servants?

APPLICATION.

Scholars should be able to answer the lesson problem.

The question, How are we to renounce the devil and all his works?

might be asked in connection with any really serious faults which have been noticed in the school.

The teacher must be careful, however, not to make the faults vivid or he will make them interesting and suggestive.

ILLUSTRATION.

The Effects of Sin.—When Leonardo da Vinci was painting his great picture, "The Last Supper," he chose as his model for the portrait of Christ, a young chorister of Milan Cathedral, whose name was Pietri Bandinelli.

The picture took years to paint; but at last all was complete but the figure of Judas Iscariot. The painter watched the streets for a man to serve as his model. At last he encountered one with bent figure, a haunting look of fear, and a cold, hard, cruel expression of face. The painter offered him money if he would sit as the model for Judas, and the man gladly accepted it. The criminal gazed round the studio with an expression half-sad, half-bewildered, and then turned to Leonardo and remarked: "Maestro, I was in this studio twenty-five years ago. I then sat for Christ."

Expression work: It will be a change for the scholars to draw up a short summary of the lesson in their notebooks, such as they will have become accustomed to making for the teacher to write on the board.

Repetition: See Lesson VIII.

Lesson X. FOURTH SUNDAY AFTER THE EPIPHANY.

Subject. *Renunciation of the pomps and vanity of this wicked world.*

Aim. *To help the scholars to see pomps and vanity in such a light that they will want to renounce them.*

Lesson Problem. *What is the second thing that Inheritors of the Kingdom must give up?*

INTRODUCTION.

The teacher might refer to the last lesson, ask what was the first thing inheritors of the Kingdom must give up, ask further what we shall lose if we do and what gain. He may then give the lesson problem.

PRESENTATION.

Note.—It is impossible to give scholars of 13–14 years an adequate knowledge of all that is included under "pomps and vanity." It is better to aim at the possible and accomplish it, than to aim at totality

and miss it all. Hence, selfish pride in wealth, clothing, or our own goodness are chosen here to represent what is forbidden by this clause of the Catechism.

I. *Pride in one's Possessions.*—The story of Nebuchadnezzar in Babylon (Daniel iv.) may be used here. One of the scholars should tell it, and the teacher draw out by questions the points he wants the story to teach.

Why was Nebuchadnezzar so proud?

What did he forget in being so proud? See last clause of v. 25.

What ought Nebuchadnezzar to have done? The class should compare vv. 27 and 37 and then answer.

What does the story teach us we must not be proud about?

II. *Pride in Clothing.*—Let the scholars find St. James ii. and read vv. 2–5, the teacher giving any necessary explanations.

What kind of pride does St. James tell us is wrong?

III. *Pride in our own Goodness.*—Ask the scholars what parable our Lord told to show what God thought of people who prided themselves on being better than others. Let one tell it. (St. Luke xviii. 9–14.)

If the Pharisee was really honest and obedient to the law, why did Christ find fault with him?

If the publican had been dishonest, why did Christ praise him?

What kind of pride does Christ tell us here is wrong?

The teacher might write on the board, at the dictation of the scholars, the lessons of these stories, putting it below the problem, *e.g.*:

Nebuchadnezzar was proud of his possessions and did wrong.

Some Jews were proud of their clothing and did wrong.

The Pharisee was proud of his goodness and did wrong.

ILLUSTRATION.

As the instances in the lesson have been negative in their teaching, there is need of an illustration which may make the positive duty attractive.

A poor woman stinted and starved herself to send her son to an American college. When the time arrived for him to take his degree, he wrote to ask his mother to come and see the ceremony. She replied that she could not afford good clothes, and he would be ashamed of her if she came shabbily dressed.

Her son insisted on her coming as she was, and when the great day arrived, he walked down the broad passage of the college hall with his mother leaning on his arm, and put her in one of the best seats.

When the lists were read out he was at the head of his year and was awarded the most coveted prize. He took the prize, stepped down from the platform, walked straight up to his mother before the crowded and fashionable audience, kissed her and handed her the prize,

with the words: "Here, mother, is the prize. It is yours. I would not have had it but for what you have given up for me."

The teacher should add to the summary on the blackboard: The son was proud of his mother, and did right.

APPLICATION.

The class should be able to answer the problem, and further application may be brought out in expression work.

Expression work: If we come to Sunday School well dressed and a child comes in rags, what shall we, as Inheritors of the Kingdom, say and do to him ? (or her ?)

Repetition for five Sundays: St. Matt. xviii. 1–14.

Lesson XI. FIFTH SUNDAY AFTER THE EPIPHANY.

Subject. *Renunciation of all the sinful lusts of the flesh.*

Aim. *To help the scholars to see the sinful lusts of the flesh in such a light that they will want to renounce them.*

Lesson Problem. *What is the third thing that Inheritors of the Kingdom must give up ?*

Note to the Teacher.—It is important that the teacher should have clear views in his own mind about "sinful lusts of the flesh," even if he does not give them in full to the class. We always use the word "lust" in a bad sense, but it meant little more than "desire" in the days when the Catechism was written. The Catechism to the end of the Desire was published in 1549, and we find 62 years later that lust and desire meant the same thing. When the authorised version of the Bible was translated in 1611, St. James iv. 2 was translated "Ye lust and have not"; St. Luke xxii. 15 was translated "With desire I have desired," but the word in the original Greek is the same.

Consequently this clause in the Catechism will mean "all the sinful desires of the flesh."

Every desire of the flesh is connected with the priceless gift of life —with its original gift or its preservation, or its enrichment. Hence in themselves these flesires are necessary and cannot be eliminated from the mind by any process of spiritual amputation. They only become sinful when they are used for aimless pleasure without any reference to the purpose which they are severally intended to serve. Eating, for instance, is not sinful so long as both quality and quantity of food are taken with the view of nourishing life. Gluttony and extravagance are sinful, because eating then is carried on for the pleasures of sense

and not for preservation. A certain amount of pleasure enriches life by stirring ennobling feelings, but pleasure that stirs degrading feelings, or that makes one discontented with all experiences that lack excitement, is a " sinful desire of the flesh."

It is important to be clear on this point, because in the confusion of thought that is so common, some desires of the flesh are regarded as always sinful, while others are considered to be always harmless. We condemn as a sinner of the blackest dye the man who gets drunk, but regard as no more than foolish the youth who smokes fifty cigarettes a day. In both cases desire has passed out of the individual's control; he has become the slave where he ought to be the master, and desire has become " sinful " whether it takes the direction of alcohol or of tobacco.

This lesson sketch does not aim at presenting the class with the whole scheme of morality. It lays foundations upon which they can build later, by showing natural desires as innocent when kept under control and used for necessary purposes, but sinful when control and purpose are alike forfeited.

INTRODUCTION.

What does the Duty towards our Neighbour teach us about our Bodies ?

When are people not temperate ? Why are they not temperate in drinking ? in eating ? in smoking ?

Why do you think we are made so that eating and drinking are a pleasure ? What would happen if we were made so that we did not like eating and drinking ?

When are eating and drinking right ? When do they become wrong ?

PRESENTATION.

The teacher should give the lesson problem, and then proceed.

I. *Good Servants and Bad Masters outside us.*—There are many things in nature which we can never do without. Life depends on them, and yet the moment they get beyond our control, they destroy the life God meant them to preserve. Water is one. If we had no water to drink, we could not eat and would soon die. If we had no water for washing, we should soon fall sick, and, again, would die. Yet when it rains day after day, as sometimes happens, the rivers rise, streets and houses become flooded, misery, loss, sickness, and even death result. Or, again, when the tides are high and the wind rages furiously, the sea waves smash strong walls, carry off masses of masonry, twist iron bars, break up small boats and swamp big ones, drag anchors and dash great men-of-war together, until immense damage is done and many lives are lost.

The water, without which we cannot live, threatens to destroy life when it gets beyond one's control.

Take fire. We must have fire to cook our food, to heat our water, to air our clothes, to bake the bricks of which our houses are built, to draw the iron out of the rocks, and to soften it that we may shape it into a hundred useful objects. We need fire to drive the trains that carry us, our letters and our parcels, from place to place. Without fire we should have no heat and no light. It would be always night everywhere, always winter, and life would be quite impossible.

But let fire get beyond our control, and what happens? A few years ago an old woman was frying her dinner in a cottage in one of the most beautiful villages amongst the mountains of Switzerland. Some grease bubbled over the edge of the frying-pan into the fire. A bright, hot flame shot like an arrow into the chimney. Something in the chimney caught fire, the flames spread to the roof, the villagers in the street saw it and gave the alarm. Every one knew the danger, especially then, because a strong wind was blowing from the hills. They fought the fire with might and main, but as the sun set that evening, it threw its ruddy light across a village of ruins, where nearly every home had been destroyed.

II. *Good Servants and Bad Masters inside us.*—It is not only the things outside us, like fire and water, which are so necessary and yet so dangerous. There are great forces inside us as well, of which it is just as true to say that they are necessary, but very dangerous if we lose control. How is this true of eating? of drinking? of pleasure-seeking?

The desire to drink something is necessary. What man in the early stories of the Old Testament drank wine without controlling his desire, until he was drunk and his sons were ashamed of him? (Gen. ix. 21.)

The desire to possess money is necessary. What man in the New Testament desired money so much that he lost control of himself and sold his Master for thirty pieces of silver? What good did the money do him?

Some amount of pleasure is necessary in our lives. What young man do we hear of in the New Testament, who asked his father to give him money that he might go and seek pleasure, and when he got the money, he lost control of himself, and had to drag himself back home ruined, penniless, ragged, heartily ashamed of himself?

One of the class might read St. Luke xv. 11–20.

APPLICATION.

The scholars ought to be able to give some answer to the lesson problem. Some kind of summary of the lesson is necessary, and should be supplied by the class, *e.g.*:

Water is a good servant but a bad master.

Fire is a good servant but a bad master.

Enjoyment of eating and drinking is a good servant but a bad master. Noah let it master him, and his sons were ashamed of him.

Enjoyment of money is a good servant but a bad master. Judas let it master him—he sold Jesus Christ for thirty pieces of silver, and then hanged himself.

Enjoyment of pleasure is a good servant but a bad master. The prodigal son let it master him and he lost all.

Expression work: Tell of how Jesus Christ was tempted to eat when He was very hungry, but refused because it would have been wrong just then.

This question will make the lesson close with an example to be imitated rather than an example to be avoided. It should also be summarised at the close of what has already been written, *e.g.:*

Enjoyment of eating is a good servant but a bad master.

Jesus Christ was tempted to eat at a wrong time and refused, so conquering the tempter.

If the teacher who uses a board writes the problem at the top, and then the summary, the answer to the problem may be gathered from the summary and written below it, *e.g.:*

Inheritors of the Kingdom must give up all desires that are wrong.

Repetition: See Lesson X.

Lesson XII. SIXTH SUNDAY AFTER THE EPIPHANY.

Subject. *What Inheritors of the Kingdom must do:* (2) *Believe.*

Aim. *To help scholars to see the "Articles of the Christian Faith" in such a light that they will want to believe.*

Lesson Problem. *What is the second thing that the Inheritor of the Kingdom must do?*

INTRODUCTION.

Use will be made in this lesson of the ship's compass, and in the next of the ship's chart. It will be well, therefore, to spend a few moments over shipping and seafaring, in order to draw from the scholars what they know and think about ships, how the sailors know where they are at sea, and how they get to their destination. The teacher will not tell the scholars at this stage what they do not know. This step aims entirely at drawing out the children's ideas.

PRESENTATION.

The teacher will give the lesson problem, and then build upon whatever facts the scholars have told him.

I. *The Ship's Compass.*—In very early days men who fished on the sea or went for voyages never dared lose sight of land. It was only by seeing the familiar capes and bays and headlands that they could tell where they were and in what direction to go. Their boats were very small and their voyages very short. For safety's sake they would usually put ashore every evening.

About the year A.D. 100 the Chinese seem to have made the great discovery that a certain stone, if rubbed on iron, would make the iron point in the direction of the Pole. Men soon saw what an immense help this would be for travellers both by land and by sea. With it they could tell in what direction they were going at any time, and when they had travelled enough to make maps they could tell from those in what direction they ought to be going in order to reach their destination. Men were able then to go much farther from home, and they built their ships bigger and bigger in order to make the long voyages which became possible when they had compasses and maps.

In 1839 a new difficulty arose. Men began to build ships with iron instead of wooden walls, and it was found that the iron in the ship drew the compass aside, so that it did not always point to the Pole. Seafaring men at once became alarmed, because they knew there would be no safety at sea if the compass did not point true. The difficulty was brought to the Royal Observatory at Greenwich, which was built to make star maps and to test ships' clocks, so as to help all the people who lived and worked in ships. Sir George Airy was then Astronomer Royal of England and in charge of the Observatory. He chartered a vessel with iron walls and sailed about the mouth of the Thames in it watching the compass. By making very clever calculations, he found out exactly how far the iron walls made the compass wrong, and he was able to suggest plans by which the compass might be made to tell the truth to sailors whether they go to sea in wooden walls or iron.

II. *The Christian's Compass.*—The Inheritor of the Kingdom, like the sailor, must have his compass. First we must be clear how the sailor's compass helps him. What does the sailor's compass do? If he sails one day south, the next east, the next west, how does it help him? The compass owes its value to the fact that while the needle is seldom still, and the sailor often alters the direction of his ship, something never changes: what is that?

If there was no magnetic pole, what value would the compass have? How could seafaring be made safe?

Just as there is something always fixed, by which the sailor can guide his ship, so there is something always fixed for the Christian to steer by.

The Bible will tell us what that is. One member of the class should read St. Matt. xvi. 15, 16, and another St. John xx. 31.

What is the Christian's fixed point? Other members of the class should read Acts viii. 37 (A.V.); ix. 20; Phil. ii. 5, 6; 1 St. John iv. 9; v. 5.

If the fixed point for the Christian is the fact that Jesus Christ is Son of God, what does St. John tell us in that last verse is the needle of the Christian's compass which will always point to the great fixed fact?

Sometimes men write books which attack our faith in Jesus Christ as Son of God. We feel then as the sailors felt when the iron walls made their compasses uncertain and untrue. Always some greater man writes an answer to the attack, just as Sir George Airy corrected the error of the iron walls, and again our compass points true, our faith in Christ comes out stronger than ever, and we feel safe and sure.

The teacher should again aim at a summary of the lesson, with the help of the children, *e.g.*:

The sailor's fixed point is the magnetic pole.

His compass always points there and keeps him to his course.

The Christian's fixed point is that Jesus Christ is God.

Our compass is the Faith that ever points to that fact and keeps our course true.

APPLICATION.

The class should now be able to answer the lesson problem.

In what form of words does the Church state what we should believe about God?

Expression work: Choose one or two clauses of the Creed and show in what way we can show that we believe it.

Repetition: See Lesson X.

Lesson XIII. SEPTUAGESIMA.

Subject. *What Inheritors of the Kingdom must do:* (3) *Obey.*

Aim. *To help the scholars to see obedience to God's will in such a light that they will want to obey.*

Lesson Problem. *What is the third thing that an Inheritor of the Kingdom must do?*

INTRODUCTION.

The teacher should recall the discussion of last lesson on ships and compasses, and ask questions to make sure that the children understood what is meant by the Christian's compass.

PRESENTATION.

The teacher should give the lesson problem, and then return to the analogy of the ship.

I. *The Ship's Chart.*—What will a sailor need besides a compass if he is to steer his ship to any port in the world? Which of you have seen a ship's chart? What is marked on an ordinary school map? What differences will there be between what you want a map to tell you in school and what a sailor wants a map to tell him at sea? Coast-lines, harbours, rocks, lighthouses, buoys, currents, and prevailing winds are all things the seaman will want to know, and so their maps or charts tell them. They will want latitude and longitude to tell them distances, to show them exactly where they are, and, if they are sailing in northern or southern seas, they are likely to be told about the usual routes and seasons of icebergs. Thus some of the facts on a sailor's chart will be warnings of what he must avoid, while others will tell of things that will help him and that he will be glad to see. The captain of a ship is always very particular to know all that his chart tells him about his course, and to obey it when it warns him of danger.

II. *The Christian's Chart.*—If a Christian needs a chart as well as a compass, what will he want the chart to tell him? What kind of dangers will he expect the chart to mark? Where do we find advice as to what we ought to do and warnings about what we ought not to do?

If the Bible is our chart, what two things ought we to do with it that the captain always does with his chart?

What "Bible" had our Lord and His Apostles? Let us see how Christ used His chart, the Old Testament.

The class should find the following references and read passages in turn, describing the occasion in each case:

St. Matt. iv. 4.	Deut. viii. 3.
iv. 7.	vi. 16.
iv. 10.	vi. 13; x. 20.

Note how the tempter uses it, when he sees our Lord does so.

St. Matt. iv. 6.	Ps. xci. 11, 12.

A selection might be made from the following:

St. Matt. xii. 39.	Jonah.
42.	1 Kings x.
xxi. 13.	Isa. lvi. 7.
16.	Ps. viii. 2.
42.	Ps. cxviii. 22.
xxii. 31-32.	Exod. iii. 6.
xxiv. 37.	Gen. vi.-vii.
xxvii. 46.	Ps. xxii. 1.
St. John xix. 28.	Ps. lxix. 21.

The teacher should summarise the subject-matter with the help of the class, *e.g.:*

The sailor needs a chart to tell him where safety lies, and where danger. He must know his chart and obey it.

Jesus Christ used the Old Testament as a chart. He knew it and obeyed it.

Then will come the answer to the lesson problem.

The Inheritor of the Kingdom must have his Bible for his chart. He must know it and obey it.

APPLICATION.

The teacher might ask if scholars have Bibles at home. Try to get them to join a Scripture Union, and suggest plans by which under their various circumstances they might read the Bible with some regularity.

Expression work: The scholars might like to draw an imaginary sailor's chart, marking eight rocks with the names of the sins forbidden in the ten Commandments, and two harbours to stand for fourth and fifth.

Repetition: See Lesson X.

Lesson XIV. SEXAGESIMA.

Subject. *The Inheritor's Responsibility.*

Aim. *To review the lessons and lead the scholars to desire to do their share.*

Lesson Problem. *How can we help our side to win?*

INTRODUCTION.

The lessons on privilege and responsibility should be reviewed, so as to gather together all the points which have been brought out and to display them in a light which will appeal to motive and lead the scholars to feel as well as say that they " are bound to believe and do " what was promised at their baptism.

The questions had better not be asked in the actual words of the Catechism, because, important as it is that the scholars should know the Catechism, it is still more important at this stage that they should grasp the ideas and express them in words of their own. The titles of the lessons might be turned into questions, and the lesson problems asked again.

PRESENTATION.

The teacher should give the lesson problem, and ask the scholars about the pick-up and play of their team games. He will choose a game which is in season, and which, as boys or girls, they often play. The points to bring out are three:

1. *Renunciation.*—They must give up helping those on the other side.
2. *Belief.*—They must have confidence in their captain.
3. *Obedience.*—They must do and go as their captain tells them.

I. *Playing to Win at School.*—What is the first thing to be done when you want to play at . . . ?

What makes you choose this or that boy (or girl) for captain ?

After choosing captains, what happens ?

When you have been picked on one side, how do you regard the children on the other side ?

How must you deal with them as long as the game lasts ?

What would you do with a member of your team who did all he could to help the other side ?

What would you do with a member of your team who said, " I don't believe our captain is any good, and I am not going to do anything he tells me " ?

If you really want to win, what must you do with the other side ? with your own side ? with your captain ?

The teacher who uses a board will have already written the problem and title of this section, and may now add the three essentials to success mentioned above. If the conditions are written with space left for the title of each, the class can be asked what the Catechism would call each.

II. *Playing to Win in the Church.*—The teacher can now work on the blackboard summary, and, after writing the heading for this section, can take the case of St. Paul, and get the scholars to tell him whom (1) Saul, and (2) St. Paul, renounced, believed, and obeyed. This should be written also, thus:

	Saul	St. Paul
Gave up	Friends who became Christians.	Friends who would not become Christians.
Believed in	Moses, not Christ.	Christ.
Obeyed	Moses, not Christ.	Christ.

If time allows the teacher might take other examples, especially some convert from heathenism, and treat them in the same way. The lesson problem should be answered and the answer written underneath.

APPLICATION.

If a boy who is a member of Christ cheats, or loses his temper, which side will he be helping to win ? What ought he to do ?

Expression work : Suppose you are going to captain a team and have to write and ask a young boy (or girl) who has never played in a team before. Write a short letter of invitation and tell him how you will expect him to help your side.

Repetition : See Lesson X.

Lesson XV. QUINQUAGESIMA.

Subject. *The Inheritor's Gratitude.*

Aim. *To lead the scholars to feel and express gratitude to God for revealing to them the conditions of final success.*

Lesson Problem. *What should the Inheritor of the Kingdom feel and do because Christ has "picked" him?*

INTRODUCTION.

The last lesson dealt with playing for a team, and, as the figure will be needed again, the teacher had better recall the subject and the summary by questions.

PRESENTATION.

The teacher will give the lesson problem, and then proceed with narration.

I. *What you, as a Member of the Team, will feel.*—In your expression work last week you wrote a letter to ask one of your friends to play in your team, and you explained to him how you expected him to help you. Now I want you to suppose that you are not captain, and are not of much use in the game, but a match is to be played between your school and another, and every one longs to be chosen to play.

Just before the list of the team is put up, the captain of your school team takes the trouble to write you a letter. He says :

"My dear Friend,—I am writing to tell you that you have been put in the school team for the match next Saturday. I expect you will be surprised and say that you cannot play well enough. You are quite right in thinking that it is usual for players to be good at a game first, and then they are put into the team because they are good. I am trying a different plan. I know which of our fellows will be good if I encourage and help them, and you are one of them. I therefore am asking you to play because I take a great interest in you, and I am sure if I put you into the team you will do as I tell you and will always play your best."

If you got a letter like that, what would you say to the captain? What would you feel towards him? What resolutions would you make?

The teacher should lead the discussion so as to bring out gratitude

towards the captain and the resolve to use all his help so as to make him glad of his choice.

This should be summarised with the help of the class, and written below the problem and title of the section on the board, *e.g.:*

If the captain chose me, not because I played well, but that he might help me to play well, I should feel grateful to him and use all his help, and so get to play well.

II. *What you, as an Inheritor of the Kingdom, will feel.*—The teacher, working from the summary, will be able to guide thought by questions into the conclusions desired.

What do we call the "team" to which you were elected at your baptism?

Read Romans v. 6–8 silently. What word there describes your condition when you were chosen?

What word describes the reason why you were chosen?

A scholar should then read the passage aloud.

Now look at Christ's own words in St. John xv. 16 and tell the purpose for which He chose you.

When we were still weak babies, the Holy Spirit made us in our baptism members of Christ, children of God, inheritors of the Kingdom of Heaven, not because we deserved it, but in order that He might help us to deserve it. What ought we to feel towards Him? What should we resolve? How can we get His help?

This also should be expressed in some kind of summary, and will answer the lesson problem, *e.g.:*

The Holy Spirit took us into the Church at our baptism, not because we deserved it, but to help us to deserve it. We should therefore feel grateful to Him and pray to Him for all the help He can give us.

ILLUSTRATION.

Character the Result of Treatment.—A rough man brought his boy into a school one day and told the teacher that he was the worst boy the man had ever come across. He brought him to school to see whether anything could be made of him there.

The boy took his seat in the class, and the teacher passing by put his hand on the lad's shoulder and looked to see what work he was doing. The boy shrank aside as if he had been hurt.

"What is the matter?" asked the teacher.

"I thought you were going to strike me, sir," answered the child.

"Why should I strike you?"

"Because I am such a bad boy."

"Who says you are a bad boy?"

"Father and Mother and everybody says so."

"But you have not been a bad boy here, and you can be as good as any of the boys."

The lad's eyes filled with tears. It was the first time that he had been treated to anything but blows and hard words. From that day there was a change in the lad. Under the influence of a teacher who believed in him he grew to be a credit to the school, and in the years that followed he became an honoured Governor of one of the largest of the United States.

APPLICATION AND EXPRESSION WORK.

The Catechism as far as the answer to the question "Dost thou not . . . ?" should be thoroughly mastered.

The scholars might like to write a short thanksgiving to the Holy Spirit and a prayer for His help.

These prayers should not be read aloud in the class.

II—THE CHRISTIAN RESOURCES: PRAYER AND SACRAMENTS

Lesson XVI. FIRST SUNDAY IN LENT.

Subject. *Prayer.*

Aim. *To arouse the scholars' sense of the value of Prayer, so that they may be inclined to pray regularly.*

Lesson Problem. *For what and for whom ought we to pray?*

INTRODUCTION.

The last lesson offers an easy transition to the remainder of the Catechism lessons, which deal with God's provision for His people that they may renounce, believe, and obey. Lent will be devoted to the subject of Prayer, and will deal with the Lord's Prayer and the Desire. Hence the best introduction will be some questions on the last lesson with special reference to the desire to make the most of such help as God offers.

PRESENTATION.

The teacher should tell the class that for several Sundays they will be learning about prayer, and should give to-day's problem.

I. *For What we Pray.*—They should then go straight to the Catechism instruction on prayer. The Desire is meant to be an explanation of the Lord's Prayer, so its clauses will run parallel with those of the prayer.

It will probably be the more instructive if the class starts with the Desire and tells the teacher the different things mentioned there for which we pray. They will be found to be seven.

If the teacher arranges these in a column, the class can next give the petitions in the Lord's Prayer which belong to each clause of the Desire. There are seven petitions in the Lord's Prayer and seven in the Desire.

II. *For Whom do we Pray.*—For whom do we pray in the Lord's Prayer?

What would it mean if we prayed, Give me my daily bread?

What would it mean if we prayed, Give others their daily bread?

Why is our Lord's plan best?

How does the Desire explain it?

The scholars should then be able to reduce the matter in their possession to a short answer to the problem. The expression of the Desire makes a good summary "that God will send to all His children all things that be needful both for our souls and bodies."

APPLICATION.

It would be well, especially if this lesson comes early in Lent, to discuss how a regular habit of prayer can be formed, together with some plan for remembering different objects on different days.

ILLUSTRATION.

A story is told of Hudson Taylor, a famous missionary in China, whose whole work was inspired and guided by prayer. On the way to China, the sailing ship was becalmed close to the shore of the Cannibal Islands. It began slowly to drift towards one of the islands, where the natives were eagerly awaiting the seizure of all that the boat carried. The captain urged Mr. Taylor to pray to God for wind because they were past all other help. "I will pray," said Hudson Taylor, "if you will set your sails at once, to catch the breeze when it comes." The captain refused to set sail because he knew the crew would laugh at him. Hudson Taylor remained firm and refused to pray for a breeze until the captain had done his part. The captain gave way, and the sails were all set. Hudson Taylor retired to his cabin and pleaded earnestly that God should save them all from the cannibals. After a time a knock came at his cabin door, and the captain called to tell him that the wind had sprung up off-shore and the boat, which had drifted to within a hundred yards of their eager enemies, was now rapidly moving out to sea.

Expression work: It would be useful for the teacher, and helpful to the children, if they would write down (1) the people, (2) the causes, for which they would like to pray.

Repetition for three Sundays: St. Luke xi. 5–13.

Lesson XVII. SECOND SUNDAY IN LENT.

Subject. *The Prayer that is Worship: "Our Father . . . Hallowed be Thy Name"*

Aim. *To guide and stimulate the scholars, that they may worship when they pray.*

Lesson Problem. *What does the Desire mean by "that we may worship Him"?*

INTRODUCTION.

The last lesson should be recalled by the aid of questions, and the scholars should tell what came first in each of the two columns.

PRESENTATION.

The teacher should give the lesson problem.

I. *Worship in the Old Testament.*—When King Solomon had finished the wonderful Temple which he built at Jerusalem, there was a great national Festival for its consecration, and Solomon offered a wonderful prayer. Part of the prayer was "hallowing God's name"—that is, praising God; part was asking God for what the people needed. Look at 1 Kings viii. 22–25, and pick out which part is worship and which prayer.

In later years Solomon's great-grandson, King Asa, found himself in danger of being defeated in war, and he offered a prayer which was partly worship—"hallowing God's Name"—partly petition. Look at 2 Chron. xiv. 11, and tell which part is worship.

II. *Worship in the New Testament.*—When St. Peter and St. John had been thrown into prison at Jerusalem for preaching the Gospel, and had been beaten and then set free, they went back to their friends, and all together offered a prayer which was partly worship, partly petition. Read silently Acts iv. 23–30, and say which is which.

In Ephesians i. we have worship in verse 3, and the prayer follows in verse 17. This should be read aloud.

III. *Worship in the Prayer-book.*—One or two Collects should be chosen, preferably that for the Sunday on which the lesson is given, and the second and third for Morning and Evening Prayer, that the scholars may pick out in each the act of worship from the petition.

The teacher will find it helpful to write on the board at the dictation of the scholars the ground of worship in each case referred to, *e.g.*:

Solomon worshipped God because there is no God like Him.
Asa worshipped God because none but He could help.
St. Peter and St. John worshipped God, who made heaven and earth.
St. Paul worshipped God who has blessed us.
So with the Collects.

A scholar might read Rev. vii. 9–17.
The lesson problem might be answered below.

APPLICATION.

How can we worship God in our private prayers?

The teacher might suggest some plan by which the worship in the Collect for the week found a place in the children's daily private prayers. Similarly, titles of God in morning Collects might be used in the morning, those of evening Collects in the evening. The use of hymns containing acts of worship, such as "Holy, Holy, Holy," might be suggested.

Expression work: The scholars might make a selection of half a dozen of their favourite hymns in which the worship of God occurs.

Repetition: See Lesson XVI.

Lesson XVIII. THIRD SUNDAY IN LENT.

Subject. *Prayer for grace that we may serve: "Thy Kingdom come."*

Aim. *To help the scholars to realise that God's help must be used in God's service.*

Lesson Problem. *How can we help to answer the prayer, "Thy Kingdom come"?*

INTRODUCTION.

The class should be asked for the subject of the last lesson and for the next petition in the Lord's Prayer. They should tell briefly what they understand it to mean.

PRESENTATION.

I. *How the Kingdom came to Corinth.*—The incident of Acts xviii. 1–18 is picturesque—the hurried departure of St. Paul alone from Athens—the making of friends with Aquila and Priscilla—the shared work of making tentcloth—the preaching between spells of manual labour—the coming of Silas and Timothy, probably with money from Macedonia—less manual work and more preaching in consequence—the abandonment of the synagogue—conversion of the chief ruler of the synagogue—the new Proconsul—the Jewish plot to win his support against the Christians, and its failure—all this may be known by the scholars, and, if so, should be told by them. Otherwise they should find the place, and read silently verses 1–4, 5–8, 9–11, 12–17, giving roughly the contents of each section, aided by the teacher's questions, before reading the next one.

They should then be able to tell by what means the Kingdom came to Corinth.

II. *How the Kingdom came to England.*—The children might be asked how it came, and they will probably answer, through Augustine. That was not, however, its first coming. St. Augustine arrived in A.D. 597, but there were Bishops from Britain in the Council of Nicæa in A.D. 325.

It will interest the children to find 2 Tim. iv. 21, and to know that almost the last words St. Paul wrote, on the eve of his martyrdom in A.D. 67, contained a greeting to Timothy at Ephesus from two British prisoners in Rome—Linus and Claudia.

They were undoubtedly Christians, probably had been converted by St. Paul, had no doubt met Timothy when he was in Rome, and now sent their "love" to him.

Look at Phil. i. 13, where St. Paul says that Christianity had taken root amongst the Roman soldiers. Note the revised version here, not "the palace," as in A.V., but "the whole prætorian guard," *i.e.* the Roman

Emperor's picked troops. Roman regiments were always going to and fro between Rome and Britain: prisoners like Linus were constantly being sent from Britain to Rome, and then back to Britain. How may we believe that the "Kingdom" first found its way to Britain?

III. *How the Kingdom came in a Heathen land in Recent Years.*—If time allows, the teacher might take the story of how the Kingdom came to some heathen country, about which the scholars know, or in which the parish is especially interested.

In each case a short summary might be drawn up and written on the board, and questions asked to bring out that the spread of the Kingdom demands missionaries, money, prayer.

The class should then be able to give an answer to the lesson problem.

APPLICATION.

What are we, as a parish, as a school, as individuals, doing to answer this prayer? What more can we do?

Expression work: If discussed on the Sunday before, it might be arranged for each member of the class to bring something, if possible an offering in kind, which might be sent to the Missionary Society supported by the parish, to be sent abroad by them. The closing office should include a missionary prayer.

Repetition: See Lesson XVI.

Lesson XIX. FOURTH SUNDAY IN LENT.

Subject. *Prayer for grace that we may obey: "Thy will be done."*

Aim. *To help the scholars to realise how God's will is done in Heaven, so that they may desire to do it likewise on earth.*

Lesson Problem. *How is God's Will done in Heaven?*

INTRODUCTION.

The class should have the Desire beside them and tell the last and the next subject for prayer, together with the clauses in the Lord's Prayer which correspond with each.

PRESENTATION.

The teacher should give the lesson problem, and point out that "in earth as it is in Heaven," at the close of this petition, probably belongs to each preceding clause. One of the class should read the first part, introducing that clause each time.

Who does God's will in heaven so perfectly that our Lord would have us imitate them?

I. *Angelic Service in the Bible.*—The scholars should supply examples of angelic service as recorded in the Bible, either from previous knowledge or by reading the passage silently and then telling the incident: such as

In the Old Testament:

Gen. xxviii. 10–12. Jacob at Bethel.
Exod. xxiii. 20. The Angel of the Presence.
Joshua v. 13–15. The Captain of the Lord's host.
Judges vi. 11. The Angel and Gideon.

In the New Testament:

St. Luke i. 11. Gabriel and Zacharias.
„ i. 26. Gabriel and the Annunciation.
St. Matt. iv. 11. Angels at the Temptation.
„ xviii. 10. Angels of the "little ones."

II. *Angelic Service in Christian Legend.*—The teacher who has access to Robert Browning's works should carefully read and tell, with occasional quotations, the story of "The Boy and the Angel."

In days now long past many stories were told about the angels and how they did God's will in serving men. We are not meant to believe that everything in the story really happened exactly as it is told, but you feel that there is a lot of truth in the story. One of the most beautiful of these stories tells us how gladly the angels do God's will in heaven or on earth:

"Morning, evening, noon and night,
Praise God, sang Theocrite."

Theocrite was a poor cobbler lad in Rome who lived in a little cell and earned a scanty living by making and mending shoes. He was poor, but as happy as the day was long, because God seemed so near and so real to him.

"Then to his poor work he turned,
By which his daily bread was earned.
But ever at each period
He stopped and sang, Praise God.
Then back again his curls he threw,
And cheerful turned to work anew."

A priest went past the cell and heard Theocrite's song of praise. The priest said aloud, How well that praise would sound in God's ears if it came, not from a poor cobbler lad, but from the lips of the Pope himself in the great Church of St. Peter! Theocrite overheard what the priest said, and cried:

"Would God that I
Might praise Him that great way and die."

Theocrite fell dangerously ill, and for long his cell was empty and silent. He vowed on his sick-bed that if he recovered he would give his whole time to the service of the Church, and would take Holy Orders. So it came to pass, and Theocrite, beginning at the bottom, climbed slowly up from deacon to priest, from priest to Bishop, from Bishop to Cardinal.

The more important he became to the Church, the more he thought of himself, and the less inclination he found to sing praise to God as he had done in the days of his poverty.

> "God said in Heaven, Nor day nor night
> Now brings the voice of my delight.
> Then Gabriel, like a rainbow birth,
> Spread his wings and sank to earth,
> Entered in flesh the humble cell,
> Lived there and played the craftsman well,
> And morning, evening, noon and night,
> Praised God in place of Theocrite.
> He did God's Will, to him all one,
> Whether on earth or in the sun."

Still God was not satisfied. He knew the difference between the sinless song of the angel and the praise of the sinner struggling with temptation:

> "God said in Heaven, A praise is in mine ear,
> There is no doubt in it, no fear,
> I miss my little meed of human praise."

Easter Day had come round again, and on this Easter Day the new Pope was to be enthroned in St. Peter's Cathedral at Rome. The new Pope was none other than Theocrite, raised at last "to praise God that great way and die." Yet dressed there in his magnificent vestments before going into the crowded Church for the great ceremony, in which he would be the centre of attraction, his mind was full of thoughts of himself, not of God.

As he stood waiting, he heard a voice in his ear, which no one else could hear. Gabriel had heard God's complaint, and spreading his wings, had flown to St. Peter's just in time. It was he who was speaking to Theocrite, telling him that he—Gabriel—had raised him up from the lowest to the highest, that his praise might be greater and grander than the hymn of the poor cobbler boy. Yet the praise, instead of growing louder, had ceased altogether:

> "I brought thee here—I did not well.
> Back to the cell and poor employ,
> Resume the craftsman and the boy."

Swift as thought, Gabriel exchanged the poor cobbler's clothes with Theocrite, took the Pope's splendid dress, and was enthroned as Pope, none knowing that he was not Theocrite. When at last Theocrite passed to his rest, Gabriel laid down his earthly office and returned with Theocrite to God.

"Theocrite grew old at home,
A new Pope dwelt in Peter's dome.
One vanished as the other died,
They sought God side by side."

The class should be able to answer the lesson problem with or without a summary at the discretion of the teacher.

APPLICATION.

The scholars might like to describe the obedience which we are to imitate by adjectives suggested by the incidents of the lesson, whose initial letters spell "Angel," as "Always, Now, Gladly, Eagerly, Loyally.

Expression work: The class might like to write the story of Theocrite. The name should be written on the blackboard at the beginning of the story, that the class may see as well as hear it.

Repetition for three Sundays: "Soldiers of Christ," or passages from "The Boy and the Angel."

Lesson XX. FIFTH SUNDAY IN LENT.

Subject. *The Prayer for Necessaries: "Give us this day our daily bread."*

Aim. *To lead the scholars, by choice of one need of body and one of soul, to see how necessary things come from God, and to incline them to ask Him regularly for their supply.*

Lesson Problem. *Why should we ask God for necessaries, when He knows without our asking?*

INTRODUCTION.

The class should quote the next petition in the Lord's Prayer, and either tell from memory or look up the corresponding explanation in the Desire. The teacher might then give the lesson problem, and let the scholars attempt such answer as they can give, before he goes on to the materials which will supply the answer desired.

PRESENTATION.

Let us take one need of the body and one need of the soul, and see what prayer does for us.

I. *A Need of the Body: Water.*—We do not know much about the minds of animals—perhaps there is not much to know—but we can tell something from their actions and behaviour. We may well believe that they eat, drink, and sleep because they feel inclined to, without any knowledge of why they do it. Pigs grub up acorns at the foot of an oak-tree, but they do not know what the acorns are; they never think where the acorns come from, while if there are no acorns the pigs nose about until they strike something that takes their fancy. If there was no food anywhere for them, they might feel more and more uncomfortable and groan; but they would not know why, and at last would die.

What differences can we find between ourselves and the lower animals in the matter of food? They do not know what they need, nor why they need it, nor where the supply comes from.

Scholars might tell the story of Hagar and her need of water from Gen. xxi. 14–20. With all the plentiful supply of Abraham's camp, Hagar probably never troubled to think about the needs of her body or of that of Ishmael. What did she learn in the wilderness?

1. She learned the need of water (v. 15).
2. She learned that water comes from God (v. 19).
3. From that time she must have learned to pray.

How, then, did Hagar's sense of need make her a wiser woman?

II. *A Need of the Soul: Courage.*—Read silently Eph. vi. 17–20, and say what St. Paul is asking his readers to pray God to give him in verse 20.

As the letter drew to a close and he wanted to ask for their prayers, what question would he be likely to ask himself first?

In what way would St. Paul be unlike the lower animals, and like Hagar? What had he known all along that Hagar only learned in the wilderness?

1. St. Paul knew what he wanted.
2. St. Paul knew God could supply his need.
3. When the need was supplied, St. Paul knew where the courage came from.

How, then, was St. Paul a wiser man for being short of courage until he prayed for it?

If the teacher writes the summary in each case on the board, the class ought to be able to suggest at least three reasons in answer to the problem, on the lines of St. Paul's experience.

ILLUSTRATION.

Many stories are told which show that it is not well that our needs should be supplied without any trouble on our part, however anxious we may be that it should be so. Here is one from Italy:

An old farmer called his three sons together as he lay on his deathbed. He told them how hard he had worked, and how careful he had been to put by every penny so that he might be able to buy more and more land and plant all over it the very best olive trees that he could buy or grow. As a result of all, he was quite a wealthy man at the close of his life. In proof of that fact, he told his sons that he had buried a jar of gold at the foot of one of the trees in the olive orchard.

The sons were delighted to hear the news, and thought how easily they would be able to keep themselves supplied not only with the necessaries of life but also with luxuries which would make life very full of pleasure.

As soon as they had buried their father, they set to work to dig for the jar of gold. They tried the most likely trees, and dug deeply all round the roots, but without finding what they sought. For months they worked from morning to night digging, but without any success. At last, as they turned up the soil round the last olive tree and found nothing, they came to the conclusion that somebody must have stolen the jar, or else that their father had been wandering in his mind. They could not hide from themselves that they had grown quite to like work for the first time in their lives, while the regular exercise had made them as strong and hearty as giants. Then when the season for fruit arrived, the digging helped the trees to bear a heavier crop than had ever been known before, and the brothers carried the olives to market and brought back quite a quantity of gold as the result. Then they understood.

APPLICATION AND EXPRESSION WORK.

It would be well to take the Litany and spend a little while picking out some of the needs of the body and some of the needs of the soul for which prayer is there offered. The scholars might write them in columns in their notebooks, as far as time allows.

Repetition: See Lesson XIX.

Lesson XXI. SUNDAY NEXT BEFORE EASTER.

Subject. *The Prayer for Pardon: "Forgive us our Trespasses."*

Aim. *To lead the scholars to realise and to satisfy the conditions of pardon.*

Lesson Problem.—*If we would have our prayer for pardon answered, what must we do besides pray?*

INTRODUCTION.

The scholars should tell of the next petition in the Lord's Prayer and its corresponding explanation in the Desire. They should also tell of its connection with Good Friday.

PRESENTATION.

The teacher should give the problem, and tell the scholars that he will tell them of three men who treated sin in different ways, and the class must decide which would be forgiven and why.

I. *The Man who tried to Keep his Sin* (St. Matt. xviii. 23).—A scholar will probably be able to tell the parable of the unforgiving servant. The man would have got so deeply into debt through love of display. When he had been found out and forgiven, what lesson ought he to have learned?

What opportunity did he see for getting money for further display? What did he do? What was the result?

What does the man who tried to keep his sin teach us about forgiveness?

A little discussion will result in some summary such as: The man who tried to keep his sin only fell deeper into sin, and meanwhile could not be forgiven.

II. *The Man who tried to Hide his Sin* (Acts v. 1).—The scholars will be able to tell of Ananias' sin.

St. Peter told Ananias that he was at liberty to keep back part of the money for his land if he wished to do so, what did Ananias do that was wrong?

Ananias wanted to gain credit for giving all to the Church, when he had only given part. He hoped that no questions would be asked, but when they were asked, he tried to hide his deceitfulness by telling lies.

In what ways is the man who tries to keep his sin like the man who tried to hide it? Both get deeper into sin, farther from pardon.

III. *The Man who Confessed and Renounced his Sin.*—The most complete instance of this in the New Testament is that of the prodigal son—a study in repentance. It lacks, of course, any reference to the atoning work of Christ. It will be useful here, however, as a contrast to the other cases. A scholar should tell the parable.

What two things did the prodigal do with his sin; first, as soon as he got back; secondly, for the rest of his life?

Read silently 1 St. John i. 7, 9, and tell what St. John bids us do if we would be forgiven, and what will be done with our sins then.

If the teacher adds to the summary of I and II the facts of confession and renunciation in the case of the prodigal, he may add the last clause of 1 St. John i. 7, and then the class should be able to answer the lesson problem.

ILLUSTRATION.

In the year 390 A.D. the governor of Thessalonica threw a popular charioteer into prison. The people clamoured for his release. They did not trouble about the justice of the governor's action, they only wanted their favourite back. The governor refused, whereupon the ringleaders started a riot in which the governor and several of the magistrates were killed.

The Roman Emperor Theodosius was furious. He advertised a magnificent show in the circus, and attracted almost the whole city to see it. As soon as the circus was full, the gates were closed and armed soldiers sprang to their feet and began to slaughter the whole assembly. About seven thousand were killed.

St. Ambrose was then Bishop of Milan. No words can describe the horror with which he heard the awful story. He at once wrote to the Emperor Theodosius and told him that he had committed a terrible crime. "God and God alone," said the Bishop, "can take away your sin. You have imitated David in your crime; imitate him also in your repentance."

Theodosius refused to allow that he had sinned, and for eight months St. Ambrose withheld from him the Sacraments and the consolations of religion. At last the Emperor yielded. St. Ambrose met him in the Cathedral of Milan to receive his confession, and there the mighty Emperor threw himself at full length on the floor of the church, and with tears and lamentations cried out, "My soul cleaveth to the dust; O quicken Thou me according to Thy word" (Ps. cxix. 25).

APPLICATION AND EXPRESSION WORK.

The lesson might well be applied by a short discussion on the way in which to spend Holy Week and Good Friday, so as to express gratitude to Christ for his great sacrifice.

Repetition: See Lesson XIX.

Lesson XXII. EASTER DAY.

Subject. *The Prayer for Deliverance and its Answer: "Lead us not into temptation, but deliver us from evil."*

Aim. *To help the scholars to understand that the Resurrection has brought deliverance, and to thank God accordingly.*

Lesson Problem. *How has God already answered our prayer that we may be delivered from evil?*

INTRODUCTION.

The scholars should complete the Lord's Prayer, with its Doxology, and the corresponding part of the Desire.

Scholars should also tell the Easter story.

PRESENTATION.

The Vision of the Lamb in Heaven (Rev. v.).—Easter Day is the Festival of the Power of Christ. In one of the wonderful pictures which St. John describes in the last book of the Bible, he tells us that he saw right into Heaven. In the centre was a throne on which God sat in majesty. In the hand of God, St. John could see a book which was tightly closed with seven seals.

An angel came forward and cried, in the hearing of all who were in Heaven: "Who is worthy to open the book and to loose the seals thereof?" Search was made in Heaven and on earth, and even under the earth, for some one who was worthy to take that sealed book out of God's hand and open it. At first it seemed that there was no one. St. John wept tears to think how unworthy men and even angels were of so great a privilege.

Presently, however, one of the elders told the Apostle not to weep, for one had been found who was worthy. St. John looked round, and there, right in the centre of everybody, he saw a wonderful sight. There stood a Lamb who had been slain, but was alive again. That He had perfect strength, St. John could tell from seeing seven horns on his head. That He had perfect knowledge St. John knew because he had seven eyes.

While the whole assembly in Heaven watched in awestruck silence, the Lamb that had been slain, the Lamb with seven horns and seven eyes, approached the throne of God and took from God's hand the mysterious book.

Immediately the elders and living creatures fell down to worship, and as the smoke of their incense rose, a wondrous music broke out as they struck their harps, and from one end of Heaven to the other thousands and tens of thousands of voices took up the new hymn of praise to the Lamb who had been slain and had risen from the dead. From Heaven the joyous hymn spread to earth, and soon every created thing in Heaven, on the earth, under the earth, on the sea and in the sea were joining in one glorious ascription of praise: "Unto Him that sitteth on the throne and unto the Lamb, be the blessing and the honour and the glory and the dominion, for ever and ever. Amen."

The teacher might read the chapter, Rev. v. or let four children read it, dividing it, 1–3, 4–7, 8–10, 11–13, 14.

ILLUSTRATION.

A Chinaman, who had become a Christian, was asked what had led to the change. He answered: "I seemed to be in a deep pit, sinking in the mire and helpless to deliver myself. I became aware that someone was looking down at me from the top. I asked for help, and he replied: 'My son, I am Confucius, the father of your country. If you had obeyed my teachings you would never have been here.' There he left me, merely adding, as he passed away: 'If you ever get out, remember to obey my teaching.'

"Presently I saw someone else looking down at me. I cried to him to pull me out of the mud, and he gave me this answer: 'My son, just count it all as nothing. Enter into rest. Fold your arms, retire into yourself, and you will find the peace you need.' I cried: 'Father Buddha, if you will only help me to get out of this pit, I will gladly take your advice, but as long as I am sinking deeper in the mud every hour, how can I be at peace?' At that he shrugged his shoulders and passed on.

"Then another face appeared. It was the face of a man beaming with kindness and bearing marks of sorrow. He did not argue, he did not even wait for me to cry to him. He just leaped down to my side, put his arms round me, lifted me right out of the mud and set me down on the dry ground at the top of the pit. Even then he did not bid me farewell, but took off my filthy garments, dressed me in new clean clothes, and said to me with a happy smile, 'I will never leave thee nor forsake thee.' I knew then that it was Jesus Christ who had helped me. Do you wonder that I am a Christian?"

APPLICATION.

It is uncertain whether our Lord added the Doxology to the prayer He gave us, but we like it there. Why do we set before him our need and then praise Him for His power?

What did our baptism make us? Members of Christ.

What does the Lord's Prayer teach us about ourselves? That we have many needs.

What does the Doxology teach us about Christ? That He has all power.

At Easter the Lamb that had been slain conquered death and evil, and now stands ready to deliver us His members.

How can we best show our joy and gratitude because Christ rose from the dead?

Expression work: The scholars might like to write out some of St. John's vision, or the story of the Chinaman.

Repetition: The scholars should learn the Lord's Prayer and the Desire perfectly.

Lesson XXIII. FIRST SUNDAY AFTER EASTER.

Subject. *The Life of the Body.*

Aim. *To lead the scholars through the life they can appreciate to a fuller appreciation of the life of the Spirit and the Divine provision for its support.*

Lesson Problem for three Lessons. *What is the most wonderful kind of life that God has created?*

INTRODUCTION.

The class should be asked what part of the Catechism still remains to be studied. They should be told that for the five Sundays after Easter they will be thinking about Life, and after Trinity Sunday study the Sacraments in detail.

PRESENTATION.

The lesson problem should be given and the teacher might explain that it will take three lessons to find the answer.

To-day we will study Genesis i., and find out what it has to tell about Life.

I. *The Appearance of Life.*—The scholars should take Gen. i. and pick out the work of each day, arranging it in the form of a column. "Darkness and waste," "chaos," or whatever words the scholars choose, from v. 2, might come at the head of the column. When it is complete, the teacher should ask the class to suggest what different forms of life are represented there. At their suggestion, a bracket may be drawn covering all from the original chaos to the middle of the third day, and called "No Life."

The second half of the third day will be "Vegetable Life," the fourth day again "No Life." The fifth day, "Animal life in sea and air," and and the sixth day, "Animal life on earth and Human Life."

The teacher might ask why this order was followed in creation, leading the scholars to see that provision was made for the support of each kind of life before that kind was created. The scholars should read to themselves Gen. i. 29, 30, ii. 16, and say on what the life of animals and man was intended to be nourished. There is no hint of their preying on each other. Food for both was to be vegetarian.

II. *The Source of Life.*—There is no better way of realising how entirely the whole creation was the thought, the work, the gift of God alone than by collecting the expressions from Gen. i. which speak of God's work. The scholars should do this, counting, if they like to do so, the

number of times any phrase occurs. Thus there is "God created," "God said," "God saw," "God called," &c.

The teacher might like to read to the class—if they are likely to appreciate and not laugh at it—the pretty poem of William Blake, who lived 1757–1827.

"THE LAMB.

"Little Lamb, who made thee ?
Dost thou know who made thee ?
Gave thee life and bid thee feed,
By the stream and o'er the mead.
Gave thee clothing of delight,
Softest clothing, woolly, bright,
Gave thee such a tender voice,
Making all the vales rejoice ?
Little Lamb, who made thee ?
Dost thou know who made thee ?

Little Lamb, I'll tell thee,
Little Lamb I'll tell thee.
He is called by thy name,
For He calls Himself a Lamb,
He is meek, and He is mild,
He became a little child.
I a child, and thou a lamb,
We are called by His name.
Little Lamb, God bless thee !
Little Lamb, God bless thee ! "

III. *The Joy of Life.*—Heathen people have many strange stories to explain how man came to be on the earth. Some of them say that they were created in spite of the gods, and that the gods would like to destroy them. Such people spend their lives in fear, and yet they are afraid to die even more than they are afraid to live. What does Gen. i. tell us that God thought and felt about His work ? (vv. 4, 10, 12, 18, 21, 25, 31).

The teacher might gather what this lesson contributes towards the final answer to the lesson problem by asking What kinds of life have we been considering to-day ? Which is the greatest and best ?

Boys will probably not appreciate Blake's poem, and in place of it the teacher might illustrate the joys of life with the following :

Robert Browning wrote a wonderful description of King Saul in a poem which bears the name of the king. Saul is supposed to be attacked by one of his deep fits of melancholy, and leans for support against a strong pole that runs up the middle of his tent. Inside the tent all is dark and empty, but for the giant form of the silent and motionless king. The lad David brings his harp, sits outside the tent and sings song after song to try to bring back hope into the heart of his mighty master. At last he tunes his harp to a favourite strain which tells of the joys of strong young life which can do great deeds and knows not what it is to be weary :

"I bent once again to my playing, pursued it unchecked,
As I sang,—
Oh, our manhood's prime vigour ! No spirit feels waste,
Not a muscle is stopped in its playing, nor sinew unbraced.
Oh, the wild joys of living ! the leaping from rock up to rock,
The strong rending of boughs from the fir-tree, the cool silver shock

Of the plunge in a pool's living water, the hunt of the bear,
And the sultriness showing the lion is couched in his lair.
And the meal, the rich dates yellowed over with gold-dust divine,
And the locust-flesh steeped in the pitcher, the full draught of wine,
And the sleep in the dried river-channel where bulrushes tell
That the water was wont to go warbling so softly and well.
How good is man's life! the mere living! how fit to employ
All the heart and the soul and the senses for ever in joy!"

APPLICATION.

If God rejoices in our life and health, what ought we to feel about it? How can we show our joy in life?

Expression work: As either poem is short, the scholars will like to copy it in their notebooks at the teacher's dictation.

Repetition: A favourite Easter hymn, or one of the poems of the lesson.

Lesson XXIV. SECOND SUNDAY AFTER EASTER.

Subject. *The Life of the Mind.*

Aim. *To lead the scholars through the life they can appreciate to a fuller appreciation of the life of the Spirit and the Divine provision for its support.*

Lesson Problem. *What is the most wonderful life God has created?*

INTRODUCTION.

What did we think about life in the last lesson?

What kind of life do we share with the plants and animals?

What other kind of life must we have if we are to play games and talk and do lessons?

PRESENTATION.

I. *Have Plants a Mind?*—People who have studied plant-life tell us such wonderful things about plants that it is quite difficult to believe that they do not know and think. Yet, of course, we cannot believe that they have minds. It is the mind of God that provides for their needs.

Scholars who have worked through the previous volume on the Ten Commandments may remember or be reminded of the goat's-beard (Lesson IV.).

Still more wonderful is the story of an Acacia tree in Central America, which seems to keep and pay a standing army of ants to protect it from enemies that would eat its young leaves. Its branches and trunk are

covered with strong thorns curved like the horns of a bull. The tree is popularly known as the Bull's-horn Thorn.

These thorns are hollow, and afford excellent shelter to ants, who make a tiny hole at the base and creep in and out. Here the ants rear their young, and in the rainy season every thorn has its tenant. The ants are constantly running about, especially when the young green leaves first appear. These ants do no harm to the leaves, but they dart out at any other species of ant, especially the leaf-cutting ant, and attack it with jaws and sting so mercilessly that it is glad to make its escape with its life, and will give the tree a wide berth in future.

Not only does the tree provide a home for the ants, but it gives them food as well. At the base of each pair of leaves there is a gland which secretes a honey-like liquid of which the ants are particularly fond. In addition to this juice, a tiny fruit like a golden pear grows at the end of the leaf-buds. While it is still ripening, the ants are constantly on the watch, and no enemy has a chance of getting at the buds, which are slowly opening. As soon as the fruit is ripe, the ant breaks it off and carries it away to eat. The tiny pears do not, however, ripen all at once, but one after another, and in that way they keep the ants on guard until the young leaves have quite unfolded.

The teacher will find this and many similar stories of plants in Taylor's *Sagacity and Morality of Plants*, published by Chatto and Windus.

II. *The Mind of Animals.*—Scholars will be able to give instances showing that animals have minds. They should tell what their pets do. They may be able to tell of degrees of intelligence, *e.g.* in the dog as compared with the rabbit or chicken.

Many stories of animal intelligence will be found in W. J. Long's books. The following occurs in *Ways of Woodfolk:*

"One winter morning an old fox-hunter rose at daylight for a run with his dogs over the fallen snow. Just before calling his hounds, he went to the hen-house, some distance away, to throw the chickens some corn for the day. As he reached the roost, his steps making no sound in the snow, he noticed the trail of a fox crossing the yard and entering the coop through a low opening sometimes used by the chickens. No trail came came out; it flashed upon him that the fox must be inside at that moment.

"Hardly had he reached this conclusion when a wild cackle arose which left no doubt about it. On the instant he whirled an empty box against the opening, at the same time pounding lustily to frighten the thief from killing more chickens. Reynard was trapped sure enough.

"Very cautiously the hunter opened the door and squeezed through. There lay a fine pullet, stone dead; just beyond lay the fox, dead too.

"'Well of all things,' said the fox-hunter, open-mouthed, 'if he hasn't gone and climbed the roost after the pullet, and then tumbled down and broken his neck!'

"Highly elated with this unusual beginning of his hunt, he picked up

the pullet and the fox and laid them down on the box outside, while he fed his chickens. When he came out a minute later, there was the box and a feather or two, but no fox and no pullet!"

III. *The Mind of Man.*—The scholars should tell of their favourite occupations, and be led by questions to see that without minds they could neither do nor enjoy what gives them most pleasure. The teacher may be able to give particulars of idiot children and their drawbacks which will arouse sympathy for the defectives and gratitude for mental health.

IV. *The Mind of God.*—The prophets in the Old Testament were fond of comparing God with idols and showing how great was the Mind of God, while the idols had no mind at all. How could they have? See how the makers of the mindless idols are laughed at in Isaiah xliv. 12–15. Blacksmith and carpenter must get ready their tools, and how tiring it is! Then a tree must be cut down and chopped up. Part is used for a fire to warm the room, part is used to heat the oven to bake the bread, part is made in the likeness of man, and is worshipped!

The teacher should give this explanation and then let a scholar read the passage. In contrast another scholar should read Isaiah xl. 12–14, another vv. 21–23, another vv. 25–26.

The lesson problem can be advanced a stage further by asking what second kind of life is possessed by animals which makes them more wonderful than vegetables.

The teacher can use the blackboard in this lesson for the various titles of lesson and sections, together with a short summary of each section. The lesson problem should follow the lesson title and the partial solution of last lesson.

The best arrangement for the series of lessons will probably be:

Lesson Problem.
Title of Lesson XXIII.
Title of Lesson XXIV.
Sections of Lesson XXIV.

APPLICATION AND EXPRESSION WORK.

Scholars might write out one or more of the stories of the lesson.

Repetition for three Sundays: "Jesus lives: Thy terrors now."

Lesson XXV. THIRD SUNDAY AFTER EASTER.

Subject. *The Life of the Spirit.*

Aim. *To lead the scholars, through the life they can appreciate, to a fuller appreciation of the life of the Spirit and the Divine provision for its support.*

Lesson Problem. *What is the most wonderful kind of life that God has created?*

INTRODUCTION.

The teacher might help the scholars by questions to recall the problem that is under discussion and the kinds of life so far studied.

PRESENTATION.

I. *What does not Die.*—Where are the herbs and trees and fishes and beasts of Gen. i. now? We should not like to take trouble to make things and have them all come to an end in a very short time. It is great fun to make a snow man and watch him melt, but we should not like all our work to come to an end like that.

When God saw the plants and beasts that He had made, He knew that He had given them nothing that would last for ever, and He wanted to make something that would last. What did He do?

What did God say about man that He never said about anything else that He made? (See Gen. i. 26.)

What did God give to man that God Himself had? (See St. John iv. 24; 1 Thes. v. 23.)

Now let us put our three lessons together.

What do we share with the plants and animals that makes us greater than rocks and sea, for they have not got it?

What do we share with the animals and with God that makes us greater than the plants, for they have not got it?

What do we share with God that makes us greater than the animals, for they have not got it?

II. *How the life of the Spirit helps us.*—In some fairy stories, and in books like *Alice in Wonderland*, flowers and trees talk and move about. How can they really do such things? Why cannot they? They have a kind of life and a kind of body, what else is needed if one is to move and talk?

Many animals are much happier in company with each other.

You often see birds flying in great flocks, especially if they are leaving England for the winter. Rabbits, when wild, seem to love playing together, and dogs like to have companions of their own kind. It is not difficult to believe that they can make each other understand quite simple things. A rabbit will tap the ground, and all the rabbits playing with it will disappear into their holes, because that tap means that danger is at hand. Hunting dogs will yelp and all the others know that the animal they are looking for has come into sight, and they redouble their speed and their excitement.

What have these animals that plants have not, which makes them enjoy each other's company and makes them able to understand what one wants to say to another?

It is because we too have minds that we can enjoy each other's company and can talk and laugh and pass the time very happily. Animals have minds and can enjoy a talk to each other, but they cannot enjoy

or talk to God. If we had only bodies and minds we could not talk to God either. It is not the first kind of life, nor the second, but the third that makes us able to talk with God, to understand what God says to us, and will one day make us able to live with Him. What is that Life? A great poet has written beautiful words about the power to talk to God, which lower animals do not possess:

> "What are men better than sheep or goats,
> If, knowing God, they lift not hands of prayer,
> Both for themselves and those who call them friend?
> For so the whole round world is every way
> Bound by gold chains about the throne of God."

III. *What is the use of our Bodies?*—What two things have we learned about the life of the Spirit? It does not die and it makes us able to speak to God and to live with God.

Now let us ask what is the use of having bodies, if they are to die.

Tell me the story of how the butterfly comes to be.

All the time the caterpillar is eating and eating the vegetable food, he is preparing the body that will make the butterfly. If the caterpillar said, I will lie in the sun and eat nothing, he would never become a butterfly. There are small flies from which the caterpillar must hide. They are looking out for him, because they want to prick a little hole in his back and lay their eggs in the hole. Out of the eggs will come little grubs, which will eat and eat away at the caterpillar until there is nothing left to become a butterfly.

The caterpillar who escapes all these dangers must find a safe place to hide in, when he becomes a chrysalis. If he buries himself under the ground, he must wrap himself round and round in waterproof silk, and at last—when all this care is taken and all the dangers are past—the beautiful butterfly appears.

The butterfly is all the more wonderful for the duties and dangers which the caterpillar had to face. We have bodies which crawl and eat, very much as the caterpillars do. We have duties to do, dangers to avoid, temptations to overcome. Every day we are preparing for the great change that will come, if we are faithful. We shall change into our spirit-bodies, and then, like the butterfly, we shall be all the more beautiful and all the more wonderful for having done our duty well, and conquered our temptations while we were here on earth.

One of the class might read 2 Cor. iv. 16–18.

The lesson problem should receive its final answer now.

APPLICATION AND EXPRESSION WORK.

The scholars might write an answer to the questions, What duties and dangers must be faced before the caterpillar can become a butterfly? What does it teach us?

The Blackboard at the beginning of the lesson should contain:

Lesson Problem.
Summary of Lesson XXIII.
Summary of Lesson XXIV.

As this lesson advances the teacher should add:

Summary of Lesson XXV.
Solution of the Lesson Problem.

e.g. What is the most wonderful kind of life that God has created?

Animal life is more wonderful than vegetable life because animals have two kinds of life, whereas vegetables have only one.

Animals have life of body and life of mind.

Human life is more wonderful than animal life because it is of three kinds: life of the body, life of the mind, life of the spirit.

The life of the spirit is the most wonderful kind of life that God has created because it lasts for ever and makes us able to enjoy God.

Repetition: See Lesson XXIV.

Lesson XXVI. FOURTH SUNDAY AFTER EASTER.

Subject. *Life's Needs.*

Aim. *To help the scholars to see some of the conditions upon which bodily life depends.*

Lesson Problem. *What do our bodies need if they are to grow strong?*

INTRODUCTION.

The teacher might ask the subject of the three last lessons and the conclusions reached.

PRESENTATION.

The teacher might give the problem, and allow the scholars to give any answers which occur to them. Some of their answers might be made the starting point for this lesson.

I. *Life must have a Beginning.*—The scholars might refer to Gen. i. and say how trees and plants first came to be. Taking corn or any other familiar vegetable, the teacher might ask how fresh supplies of it are obtained year by year. If the farmer wants a field of corn, what does he do to get it? Where does the seed he sows come from? What would happen if he sowed flour? Why would corn not grow from its own flour? What must the seed have if it is to grow Where does it get that life from?

The teacher might take the caterpillar of last lesson, which begins in an egg, or young birds, and ask how they begin life. Where do they get their life from ?

These instances, which may be multiplied at the teacher's discretion, should lead the scholars to tell that life must always be handed on from something of the same sort that already has life.

II. *Life must have Food.*—The scholars might refer again to Gen. i. and recall the provision made for each form of life before it was called into being. They can then tell what food the corn, the caterpillar, the young birds need, and what food they themselves need at different ages.

Two members of the class might read Psalm civ. 10–14, 19–28.

III. *Life must have Exercise.*—How do we know the difference between an animal that is dead and one that is alive ?

If you could watch the seed of corn when it is planted, you would see it slowly breaking through its cover, pushing one small shoot downwards to the soil and the moisture, and another upwards to the air and the light. That is the way it moves and so grows.

If you have ever been near a nest of newly-hatched birds, you will know what kind of movement they make use of.

When you were little babies you cried like the birds, and you threw arms and legs about, because life must be doing something all the time. Children are sometimes strapped into a chair for long hours while their mothers are at work. What kind of legs and arms and bodies do you think they will have when they grow a year or two older ?

There are grown-up people so ill that they cannot move in bed. Some can only move their eyelids ; they cannot even speak.

When we think of children and grown-up people like these, we feel very sorry for them and we see how much of the pleasure of our lives is to be found in moving, in running, walking, jumping, and in doing all kinds of things.

One of the old Jewish prophets drew a picture of Jerusalem as he would like to see it. See one thing that he wanted to have, Zech. viii. 5.

The teacher might recall the quotation from R. Browning in Lesson XXIII.

The lesson problem can now be answered.

APPLICATION AND EXPRESSION WORK.

The scholars might put into their own words in writing a thanksgiving to God for life and health and for making the food and play they need so enjoyable.

The habit of turning experience into thanksgiving and prayer is good if it is kept private.

Repetition : See Lesson XXIV.

Lesson XXVII. FIFTH SUNDAY AFTER EASTER.

Subject. *The Power of Christ over the Life of the Body.*

Aim. *To bring out the power of Christ over bodily life so as to inspire confidence in Him for the needs of spiritual life.*

Lesson Problem. *In what ways did Christ show His power over our bodily life?*

INTRODUCTION.

The last lesson should be recalled by means of questions.

PRESENTATION.

The lesson problem should be given, and the scholars allowed to throw any light on it or to discuss it before the formal study of it begins.

I. *Christ the Giver of Life.*—If life can only come from life, how did life first begin? See Gen. i. 26. Who do we say in the Apostles' Creed was the Creator of heaven and earth? What the Creed says is quite true, but we can add something to its short statement. See St. John i. 3. Who is spoken of there? Look at Coloss. i. 16. Of whom is St. Paul speaking there? What can we add to the statement that God the Father created all things?

Look at the Nicene Creed, which comes in our Holy Communion Service. What does it say about creation in the first paragraph? what in the second? what in the third?

Thus Creation is the work of God the Father, God the Son, and God the Holy Ghost. If you look at John v. 26, you will see what Christ says about His own power to give life.

II. *Christ the Sustainer of Life.*—What was the second need of the life of our bodies?

When did Christ help to satisfy that?

St. Matt. xiv. 14–21, xv. 32–39.

The scholars should be able to tell one or both of these before looking them out, but it would be well, if time allows, to get both clearly in mind, as the answer to the question. The time, the place, the supply, the number of people and of baskets of fragments are all different. Probably, too, the 5000 were Jews, the 4000 were Gentiles from the district of Tyre and Sidon.

III. *Christ the Restorer of Life.*—In what two ways did Christ show His power over the enemies of the body, disease and death?

The scholars should give cases of healing the sick and of raising the dead, giving at least one of each in full if time allows.

The lesson problem might now be answered.

APPLICATION.

If our life and health have come from Christ and are being supported by Christ, what ought we to do in return ?

If this lesson is taken on Rogation Sunday, the teacher might tell the scholars that the Church is praying for the harvest for the next three days, and that they might do the same.

Expression work : As an alternative to the prayers drawn up by scholars individually, it might answer to draw up a class prayer, the teacher asking for what each would like to thank God in the matter of bodily mercies, and for what each would like to pray. If any member of the class is ill, it would be a good opportunity to teach the scholars the the value of intercessory prayer. The prayer should also include a petition for the harvest. The scholars might copy it after it has been drawn up and be encouraged to use it on each of the Rogation days.

Repetition for three Sundays : Psalm viii.

Lesson XXVIII. SUNDAY AFTER THE ASCENSION.

Subject. *Our Lord's Departure to send the Holy Spirit.*

Aim. *To teach the fact of the Ascension from the point of view of the gift of God the Holy Spirit.*

Lesson Problem. *What reasons did our Lord give for His Ascension ?*

INTRODUCTION.

One of the scholars should tell the story of the Ascension. If the teacher thinks fit, some verses of Acts i. might be read by a member of the class.

PRESENTATION.

The lesson problem should be given, and the scholars should be allowed to give any answers that may occur to them. One reason only is needed for the lesson, but the problem admits of several.

I. *The Holy Spirit Revealed.*—When a man lies on his deathbed and the doctor tells him that he cannot live much longer, his thoughts turn both backwards and forwards. They turn backwards as he thinks over his life and remembers some things that make him glad and some that make him sorry. Then he looks forward, especially if he is leaving behind him a wife and children. He tells his wife where she will find everything belonging to him, and in what way he has tried to make provision for her and the children. Perhaps he tells her what plans he had hoped to carry out for the education or professions of his boys or girls.

Our Lord Jesus Christ had no deathbed, but He knew exactly when and how He would die. He knew, too, that three days after He had

died on the Cross, He would be back again, and would be able to talk to His disciples. Still He did use the night before He died for telling the eleven disciples many things which they would need to know after He ascended into Heaven.

One of the most wonderful things which He told them was that there was a Person, whom He called " the Comforter " and " the Holy Spirit," who is just as truly God as God the Father Himself is God. Look at St. John xiv. 16, 26.

Look at verse 26 and tell me what our Lord says about the Holy Spirit which shows that He is a Person who can do things of His own accord. Look at St. John xvi. 13, and answer the same question.

II. *The Holy Spirit Promised.*—Our Lord did not tell His disciples about this wonderful Person simply that they might be astonished and go and tell other people. He told them for a particular reason. What was that ? See St. John xiv. 26.

Our Lord promised to send the Holy Spirit to them, but what did He promise that the Holy Spirit should do to help them ?

See again, St. John xiv. 26, xvi. 13–14.

III. *Our Lord Departs to send the Holy Spirit.*—For reasons you will understand better another day, the Holy Spirit could not come until Christ had left the earth. Look at what St. John says, vii. 39. See what our Lord Himself said, St. John xvi. 7.

This reason should be added to those suggested by the scholars in answer to the lesson problem.

APPLICATION.

What further reason have we now for believing that whatever Christ does, He does for the good and advantage of His Church, and not to give Himself pleasure ? How can we thank Him for it ?

Expression work : It would be a good plan to ask the scholars which is the favourite Ascensiontide hymn with each, and, if possible, the reason why. The teacher will note the fact as a useful suggestion for repetition. If time allows, he might ask the scholars to point out exactly what the hymn says about the Ascension.

Repetition : See Lesson XXVII.

Lesson XXIX. WHITSUNDAY.

Subject. *The Beginnings of Life in the Church.*

Aim. *To teach the event of Pentecost from the point of view of the new Life.*

Lesson Problem. *What gift did the Holy Spirit bring to the Church ?*

INTRODUCTION.

The scholars should recall the last lesson, with the reason then given for the Ascension, and tell briefly the story of Pentecost.

PRESENTATION.

The lesson problem should be given, and the scholars allowed to make any suggestions about it.

I. *The Proof of Life—Work.*—We thought some time ago of three needs of life, and since then, considered how our Lord helped with regard to two—a first beginning, and frequent nourishment. What was the third necessity?

How do you tell the difference between a dead dog and a live one?

If there is movement, especially vigorous movement, what can you tell about him?

Let us go to the day of Pentecost and see whether there is vigorous movement on the part of the Church. If so, we shall know what conclusions we may draw.

What did the Apostles do after receiving the Holy Spirit? What did St. Peter especially do?

What difference was there between St. Peter in the presence of the crowds at Pentecost, and St. Peter in the court of the high priest's palace when our Lord was being tried? What had happened to St. Peter that changed his cowardice into boldness?

Tell of work done by any other of the first Christians, St. John, St. Philip, St. Stephen, or St. Paul.

What did their active work show that they possessed?

Life of the body only would not make them choose this work. What other life urged them to do it?

II. *The Results of Work—Then.*—The class should read Acts ii. 41–45, and tell what were the immediate results, viz. 3000 converts, baptised, and sharing everything, instruction, Holy Communion, prayers, property.

Other results of their work might be taken, *e.g.* Acts viii. 5–8, 12, 14–17, many converted in Samaria, many sick healed, great joy, many baptised, many confirmed.

III. *The Results of Work—Now.*—In the very first days of the Church we find apostles and others preaching. People are converted to believe in Christ, baptised, confirmed, and join regularly in the Holy Communion and other services of prayer and worship, and, as soon as possible, are set to work for Christ and His Church.

St. Stephen was one of the first so converted; he was the means which led to the conversion of St. Paul. St. Paul took the gospel and the Church to Rome, and was the means of the conversion of Roman soldiers who went to Britain, and probably of the British prince Linus

(2 Tim. iv. 21). So the same work and the same results came to Britain, and here we are to-day doing exactly as the Apostles and Christians in the very first days did.

The teacher might well use this opportunity to ask the scholars what they can tell about the work of their own parish—Baptisms, Confirmation, Holy Communion, public worship, sermons, visiting, guilds, &c. He should inquire of the clergy and then supplement the scholars' knowledge of parochial conditions and efforts. It should come with suggestive force to some members of the class, and lead them to determine to take their share in the Sacrament, worship, and work.

The lesson problem should be answered together with the evidence: Life, and its proof—Work.

APPLICATION AND EXPRESSION WORK.

Members of the class might describe how they can take their share in the life and work of the Church at once, and how they would like to do so when grown up.

Repetition: See Lesson XXVII.

Lesson XXX. TRINITY SUNDAY.

Subject. *The Salvation of men the Will and the Work of each Person of the Holy Trinity.*

Aim. *To counteract the common heresy that Christ reconciled God the Father to man by his sufferings and death, and to show instead how each Person in the Holy Trinity shared every step in the process of Redemption, thereby stirring the scholars to a grateful response.*

Lesson Problem. *How can we tell that our Salvation is the Will of each Person of the Holy Trinity?*

INTRODUCTION.

The scholars should be asked the name of the Sunday, and what it tells us of God, three Persons in one Substance.

PRESENTATION.

The lesson problem should be given and the scholars allowed to suggest any answer that occurs to them. The teacher should ask upon what events in history our salvation hangs. The scholars should tell what they think the most important times in the earthly life of our Lord and immediately after. Out of the suggestions the teacher may select four, the Birth, the Baptism, the Passion, and the coming of the Holy Spirit.

Of each event the teacher should ask, How did God the Father show that the birth—or one other of the four events—was His wish ?

How did God the Son, how did God the Holy Spirit, show it ?

The scholars might be allowed to suggest answers, but in each case reference should be made to the actual passages in the Bible, and one scholar should read each aloud.

It will save time and tedium if all the passages are found beforehand. At the suggestion of the scholars, the teacher can reduce the answers to connected statements, so as to provide in the end an adequate answer to the problem.

XI. *The Birth.*—

God the Father. St. John x. 36. "The Father sanctified and sent into the world."

God the Son. St. John x. 10. "I am come that they might have life."

God the Holy Spirit. St. Matt. i. 20. "That which is conceived is of the Holy Ghost."

XII. *The Baptism.*—

God the Father. St. Matt. iii. 17.
God the Son. St. Matt. iii. 15.
God the Holy Spirit. St. Matt. iii. 16.

XIII. *The Passion.*—

God the Father. St. Luke xxii. 42 (see Acts ii. 23).
God the Son. St. John x. 11, 18.
God the Holy Spirit. 1 Peter iii. 18.

XIV. *The Coming of the Holy Spirit.*—

God the Father will give.
God the Son will ask.
God the Holy Spirit will come. } St. John xiv. 16; xvi. 13.

The teacher and scholars together should find it easy to express each fact in a short sentence as in the last case. The most effective exposition would be to divide the board into four columns, and to put each of the above events at the head of one column.

The names of the Persons should be written in the left-hand margin, and the share taken by Each in each incident written on the same line in the corresponding column.

That will constitute an answer to the problem.

APPLICATION.

In this wonderful way, God the Father, God the Son, and God the Holy Spirit, three Persons and yet one God, Each willed and Each

took a part in planning the salvation of man. Yet God has not carried the plan out alone. What part has He left to us to do? What is the Church doing to-day to carry it out? How can we help as members of the Church?

Expression work: The class might write an account of our Lord's Baptism, showing what part each Person took, and how even there man was called in to carry out the plan.

Repetition for two Sundays: St. Matt. iii. 13–17

Lesson XXXI. FIRST SUNDAY AFTER TRINITY.

Subject. *Fellow-workers with God.*

Aim. *To show, with a view to future applications, that God's plans for our welfare depend upon our working together with Him.*

Lesson Problem. *God made the plan for our salvation. Upon what does its success depend?*

INTRODUCTION.

The teacher might suggest the case of parents making plans for a holiday with their children, for a school for their children, for opportunities for professional training for one or other of their children. The plans are made, what is necessary for their success?

What if the children are eager for the holiday, but the father finds that he cannot afford it, or cannot get away? What if the father has the time and money, but one of the children falls ill?

What if the father fixes on a day-school, and then has to move a hundred miles away?

What if the father pays the fees, but the child plays truant, or goes and wastes his time?

What if the mother apprentices the daughter to a dressmaker, and then the doctor says she must lead an out-of-door life?

Several cases of this kind need working out in order to make clear from daily experience that it is not enough to make plans: their success depends upon the co-operation of the people concerned.

PRESENTATION.

The lesson problem should be given. The scholars should not be allowed to give an unthinking answer, but may be told that they must think out God's way of dealing with us in the case of each kind of life of which we have been thinking. What were the three kinds?

I. *The Life of the Body.*—What is God's plan for the nourishment of the body?

If we would have daily bread, where does the flour come from? Where does the miller get it? How does the farmer get the corn and wheat?

What is man's part? What is God's part? See 1 Cor. iii. 6.

What happens if the farmer does not sow? What other people must also do their part?

Upon what, then, does the well-being of our bodies depend?

II. *The Life of the Mind.*—What do we call the food which the mind needs? Where do we find knowledge? If we take a lesson-book, what has been done for us? What part must we take if the knowledge in the book is to feed our minds?

Where has God put the knowledge that we need to have about Him? What do we learn about Him from Nature? What from the Bible?

God has made His plans for teaching us, and has put the knowledge of Himself in the Bible, in the Church, in Nature. What is our part?

What happens to the life of the mind if God makes rich provision and we fail to do our share?

Upon what, then, does the well-being of our minds depend?

III. *The Life of the Spirit.*—What did God the Father do for our Salvation?

What did God the Son do for our Salvation?

What did God the Holy Spirit do for our Salvation?

When we remember the condition upon which the well-being of our bodies and minds depends, upon what condition shall we expect the well-being of the spirit-life to depend?

Let us see what Apostles have told us about our share.

See Acts ii. 37–38, iii. 19, xvi. 30–31.

What can we gather from this as to God's plan for our salvation? Upon what does the success of the plan depend? Look at the first sentence of 1 Cor. iii. 9.

ILLUSTRATION.

The responsibility and privilege of being "fellow-workers with God," might be illustrated with a glimpse at General Gordon's work in the Soudan, so vividly described by Sir W. F. Butler, and the kind of fellow-worker for whom Gordon craved. The Governor-general (of the Soudan) and the Pacha referred to are in both cases General Gordon.

"On May 19 Gordon left Khartum; and June 7 he reached the frontiers of Darfour, 400 miles distant. He has a wonderful camel which flies along faster than the mythical hygeen of the prophet. Escorts are left behind; secretaries and staff toil far in the rear. Dressed in the richly-embroidered uniform of a Turkish Marshal, the Governor-general comes flying into a station, and before the guards can turn out

and present arms he has passed the gates. The Bedouin chief who rides with him says he is 'the telegraph.' The ribbon of the Grand Cordon of the Mejidieh has been given to a special bearer, who has promised to deliver the insignia to the Pacha before he can possibly get to Forgia, but it is no use; it arrives an hour after the Field-marshal has reached his destination. Never has Egyptian history recorded such extraordinary behaviour on the part of a pacha. The Mudir of Fogia and the rest of the officials are completely out of time. There have been watches set to give timely notice of the Governor-general's approach, and as a vast plain lies round Fogia, upon which objects are discernible at an immense distance, it is hoped that no surprise can possibly be effected.

"All at once two specks are noticed by keen Arab eyes miles away to the east. All right, these are the advance scouts sent on to give warning, there will be plenty of time for the Mudir to don his Turkish coat an hour hence, and for the soldiers to fall in about sunset. The two specks draw nearer and nearer, and then it is seen that the leading camel carries a pale-faced man arrayed in gorgeous uniform, and that a Kababish Arab sheikh is the second figure. What can it all mean? Only this, that there has come into this vast dreary world a new man, and that, dressed in the stately trappings of high Turkish military rank, the most restless spirit of the nineteenth century has come to thunder at the stronghold of African slavery.

"And now there began a series of rapid marches, sometimes forward, sometimes to right or left; opening communications from one post to another through revolted tribes; gathering up a garrison here to augment a small force that marched permanently with the Governor-general; concentrating at a given point; cutting off some tribe from its water-supply; sending messengers to revolted chiefs to threaten or to promise; freeing slaves and drilling them as soldiers; marching through storm and sun and night, until the bare record of the work reads more like the movement of some race of beings who knew nothing of the needs of food and rest, than of men to whom war and exposure brought the usual consequences of fatigue—disease and death.

"There is a peculiar trait in Gordon's method of war which makes it a matter of regret to the military student that it was never the lot of this brilliant soldier to find himself leader of an army on the broad field of civilised warfare. Above every other English soldier of his time, he possessed the power of catching the weak spot in his adversary, and directing to that point all the strength of his own resources. Every great master of war has had this faculty fully developed. It is the root and foundation of successful offensive warfare; it is the quality that gives the largest results, and produces the most striking effects."

What sort of "fellow-worker" does this marvellous man need? "Find me the man," he writes, "and I will take him as my help, who

utterly despises money, name, glory, and honour; one who never wishes to see his home again; one who looks to God as the source of good and the controller of evil; one who has a healthy body and energetic spirit, and who looks on death as a release from misery; and if you cannot find him, then leave me alone. To carry myself is enough for me: I want no other baggage."

APPLICATION.

What work does God expect us to do to make his plan succeed, besides repent and believe, and be baptised ourselves? What people in the New Testament can you think of who did more? what people to-day? What can members of a Sunday School do?

Expression work: If the scholars copy the summary each time into notebooks, using one side of the paper only, they might look through the hymn "There is a book," and choose one or two verses to copy on the other page opposite to II above.

Repetition: See Lesson XXX.

Lesson XXXII. SECOND SUNDAY AFTER TRINITY.

Subject. *The Needs of the Spirit-Life.*

Aim. *To help the scholars to realise God's provision for their spiritual life and their share in making use of it.*

Lesson Problem. *What are the needs of the Spirit-Life, and what is God's share in meeting them?*

INTRODUCTION.

The teacher should recall by questions the threefold need of the life of the body—a beginning drawn from other life, food, and exercise.

PRESENTATION.

The lesson problem should be given.

I. *The Spirit-Life must have a Beginning.*—The class should find St. John iii. and the teacher explain. One of the leading clergy—as we should call them—amongst the Jews, came to our Lord secretly at night on our Lord's first visit to Jerusalem after His baptism and temptation. His name was Nicodemus. He had seen some of our Lord's wonderful works, and had been struck by His teaching, especially at what our Lord had said about a Kingdom of Heaven. Nicodemus came to ask for more information. He may have wanted to see how he could secure

an important place in the kingdom, if it was coming, as he hoped it might come, while he himself was still alive.

Our Lord told Nicodemus that no one will even be admitted as a member of the new kingdom unless he has got the Spirit-life in him. Nicodemus could only think of the life of his body, and asked whether, if he was to be a member of the kingdom he must begin life all over again as a baby. Our Lord answered that if it were possible to begin again and be a baby, he would still have only the life of the body, whereas it was the Spirit-life that he must get. Nicodemus asked how that could be got, and our Lord answered that life must be got from one who already has it, and the Spirit-life can only be got from the Holy Spirit of God. If Nicodemus wished to know how the Holy Spirit is ready to give this life, our Lord will tell him—through baptism. St. John iii. 5.

II. *The Spirit-Life must have Food.*—Now we must turn to St. John vi. and have another story.

Our Lord was at Capernaum, on the Sea of Galilee, when He heard that King Herod Antipas had put John the Baptist to death. It seemed prudent for our Lord to get out of Herod's country, so He crossed the Sea of Galilee to the eastern side, where Herod had no power. Our Lord hoped to get away without being seen, but failed to do so. Crowds followed Him, and after teaching them for some time, He fed more than 5000 and then sent them back home.

Next day our Lord was back in Capernaum, and many of the people whom He had fed met Him. He began to teach them again, and told them that they only followed Him because He gave them food for their bodies. They asked Him to let them see Him bring bread down from Heaven as Moses did, and then they would believe that He was as great as Moses. Jesus Christ answered that He himself was living bread which had come from Heaven, and any one who ate of His body would find the true food for the Spirit-life.

The manna which Moses gave the Israelites fed only the body, and those who had eaten it were all dead. Those who should eat Christ would be feeding the Spirit-life and would live forever.

Read St. John vi. 49–51, 54–56. Then see St. Matt. xxvi. 26–28.

How have our Lord's words come true?

III. *The Spirit-Life must have Exercise.*—What did we see that St. Peter and the other Apostles did as soon as the Holy Spirit fell upon them, *i.e.* as soon as the new Spirit-life entered into them? (Acts ii. 4). The rulers who had not that life did their very best to stop the Christians from exercising their life.

See Acts iv. 3, 17, v. 18, 28, 40. See how St. Peter answered them, Acts iv. 20, v. 29. God knows that the Spirit-life must have exercise, and so He gives it work to do for Him. See Acts v. 19–20.

The lesson problem should now be answered.

APPLICATION.

What did the last lesson teach us about God's plans for our bodies, our minds, and our spirits? What has this lesson taught us about God's provision for our Spirit-life? What is our share?

Expression work: The scholars might write of some ways in which our Lord's Spirit-Life found the exercise it needed when He was on earth.

Repetition for two Sundays: St. John iii. 5–8.

Lesson XXXIII. THIRD SUNDAY AFTER TRINITY.

Subject. *The Sacraments:* (1) *Their Nature.*

Aim. *To help the scholars to understand the meaning of the word Sacrament.*

Lesson Problem. *What do we mean when we call God's provision for the new Spirit-Life Sacraments?*

INTRODUCTION.

The teacher should question the class to recall to mind the needs of the Spirit-life, and the twofold Divine provision referred to in the last lesson.

PRESENTATION.

The lesson problem should be given and the teacher might explain that they will first look at what God commands and then at what He gives.

I. *What God Commands:* (*a*) *What was it?*—When we read St. John iii., what did we find our Lord saying to Nicodemus about the new Spirit-life? What were our Lord's exact words? Look at St. Matt. xxviii. 19, and see how a promise has become a command.

When we read about our Lord's words in St. John vi., what did we find Him telling the people about bread from Heaven, and about Himself? When did that promise become a command?

(*b*) *Why was it?*—What things did our Lord bid His Apostles use in baptism? In Holy Communion?

In what parts of the world did He expect His Church to take root?

Mention some of the differences between the Arctic Circle and the centre of Africa, in what people eat, drink, wear, do; in the animals to be found, in the fruits and vegetables which grow.

In what respects are the coldest and hottest places where man can live like each other? What food and what liquid must be obtained wherever man can live?

Why did our Lord order water to be used in Holy Baptism, and not, for example, milk ?

Why did our Lord command bread to be used at the Holy Communion ?

Why did He command wine to be used, and not, for example, water ? This last question may be asked to see if the scholars can tell. It not, the teacher must explain, that the elements used in the Holy Communion must be the fruits of man's own labour. Of all the materials that man makes to drink, wine is at once the most universal and the most valuable.

(*c*) *How were they to be Used ?*—Water can be used as a drink; wine has often been poured out over an altar; bread has often been burned on the altar. How did our Lord command these things to be used ?

II. *What God gives.*—In St. John iii., what did our Lord promise to give where the water was rightly used ?

In St. John vi., what did our Lord promise to give where the bread was rightly used ?

Of the things which God commands us to use and of those which He gives, which can we see and which can we not see ?

III. *What makes Holy Baptism and Holy Communion Sacraments ?*—Why do we drink water ? What effect do we expect it to have ? Does the power to quench thirst belong to the water or does it only do so for Christians ?

What effect have eating bread and drinking wine at our meals ?

Does this effect belong to bread and wine because of their nature or do they only refresh Christians ?

Can water everywhere and always give the new Spirit-life to people, or does it only do so under certain circumstances ? What are those circumstances ?

Does bread and wine always feed the Spirit-life with the Body and Blood of Christ, or does that only happen under certain circumstances ? What are the circumstances ?

If it is not in the nature of water to give the Spirit-life, how comes it that water can give it in Holy Baptism ? What must God have done first ? What must we have done ?

If it is not in the nature of bread and wine to nourish the Spirit-life with the Body and Blood of Christ, how comes it that they can do so in the Holy Communion ? What must God have done ? What must we have done ?

What is it, then, on God's part, and what is it on our part that make the use of water in Holy Baptism, and of bread and wine in Holy Communion, Christian Sacraments ?

The summary in this lesson, which will answer the problem and also put the scholars in possession of the teaching of the Catechism

answer on the subject, is very important. It should be arrived at, as usual, with the help of the scholars in the light of the questions and answers, but a summary is given here to guide the teacher.

I. *What God Commands.*—God commands the use of water for Holy Baptism and of bread and wine for Holy Communion, because water can be had wherever man can live, and bread and wine are the most universal of the fruits of man's own labour. Water is to be used outwardly on the person's body, the bread is to be eaten and the wine drunk.

II. *What God Gives.*—If we use the water rightly God gives with it the new Spirit-life; if we use the bread and wine rightly, God gives the food of the Body and Blood of Christ to us.

III. *What makes Baptism and Holy Communion Sacraments.*—God gives these gifts when we use water for Holy Baptism, and bread and wine for Holy Communion in our desire to have the gifts.

Water, bread, and wine, could not bring the gifts of themselves. God gives the gifts through them because we obey.

ILLUSTRATION.

It will be interesting to contrast with God's commands and provision for life and power, the elaborate directions of Mohammedan guides, with special reference to—(*a*) the simplicity, (*b*) the satisfying power of the former.

On April 29, 1866, a very remarkable Indian Moslem was baptised. His name was Imad-ud-din. For years he had been seeking peace and salvation apart from Christ, and had consulted every kind of Mohammedan teacher. Here are some paragraphs written by himself in which he describes his fruitless struggles. "I began to practise speaking little, eating little, living apart from men, afflicting my body, and keeping awake at nights. I used to spend whole nights in reading the Koran. I constantly sat on the graves of holy men, in hopes that, by contemplation, I might receive some revelation from the tombs.

"I retired into my private chamber and with many tears I prayed for the pardon of my sins. I sought for union with God from travellers and fakirs, and even from the insane people of the city. The thought of utterly renouncing the world then came into my mind with so much power that I left everybody, and went out into the jungles, and became a fakir, putting on clothes covered with red ochre, and wandered here and there, from city to city, and from village to village, step by step, alone, for about 2500 miles without plan or baggage.

"In this state I entered the city of Karuli, where a stream called Cholida flows beneath a mountain. I had a book with me on the doctrines of mysticism and the practice of devotion. I took up the book and sat down on the bank of the stream, to perform the ceremonies as

they were enjoined. The celebrant must first perform his ablutions on the banks of the flowing stream, and, wearing an unsewn dress, must sit in a particular manner on one knee for twelve days, and repeat the prayer called Jugopar thirty times every day with a loud voice. He must not eat any food with salt, or anything at all, except some barley bread or flour, lawfully earned, which he has made with his own hands, and baked with wood that he has brought himself from the jungles.

"In addition to the above, I wrote the name of God on paper during this time 125,000 times, performing a certain portion each day; and I cut out each word separately with scissors, and wrapped them up each in a little ball of flour, and fed the fishes of the river with them, in the way the book prescribed.

"When all this toil was over and I went thence, I had no strength left in my body; my face was wan and pale, and I could not even hold myself up against the wind. Still my soul found no rest, and during the next eight or ten years I was convinced that there was no true religion in the world at all.

"Since my entrance into the grace of our Lord Jesus Christ, I have had great peace of soul."

APPLICATION AND EXPRESSION WORK.

The scholars might write an answer to the question, What does God mean us to understand when He chooses for the visible part of His Sacraments, things that can be obtained everywhere?

Repetition: See Lesson XXXII.

Lesson XXXIV. FOURTH SUNDAY AFTER TRINITY.

Subject. *The Sacraments:* (2) *Their Necessity.*

Aim. *To impress the scholars with the importance of obedience to our Lord's clear commands.*

Lesson Problem. *Why do we say that Holy Baptism and Holy Communion are "generally necessary to salvation"?*

INTRODUCTION.

In a big school, whose business is it to make rules? Whose business is it to obey them? In a shop, where there is a manager and assistants, whose business is it to make rules? Whose business is it to obey them? In the army? In the Navy? What is the one duty of the assistants in each case? What is likely to happen to the school or the shop, if they refuse? to the army in time of battle?

When God called a Church into being, whose business was it to make plans for her? What is our duty? What will happen to the Church if we do not obey?

PRESENTATION.

The lesson problem should be given and the teacher might tell the class that they will look first at some obedient and some disobedient people.

I. *God expects Obedience to His Commands.*—It would be well for the scholars to contribute some cases first in proof of this statement. If the scholars tell cases of disobedience and consequent failure, the stories will be less suggestive and therefore less dangerous than if the teacher tells them in a picturesque way. Such stories are those of Adam and Eve, King Saul and the Amalekites (1 Sam. xv.), while Noah is a good example of obedience. Lot and Lot's wife may be used respectively to represent both sides.

The teacher can then tell of St. Paul's immediate obedience with its wonderful results.

For some time, as you know, Saul of Tarsus did all he could to stamp out the religion of Christ. He imprisoned Christians; he forced them to fly for their lives. His very name was a terror to them, while the Jews who were not Christians admired him and gave him every encouragement.

Then came his conversion, which was followed by several years of quiet thought and prayer in his home at Tarsus. When at last he was ready to begin Christian work, he went from Tarsus to Antioch, intending to settle there perhaps for the rest of his life.

There came a famine, however, in Palestine, and, after spending a year collecting food and other necessaries from the Christians at Antioch, St. Paul was sent by them to Jerusalem to distribute their relief.

St. Paul spent a whole winter in Jerusalem in this way, and by giving relief to non-Christians as well as to Christians, he found he was able to gain a great influence for Christ in the very city where his name had been a terror to every Christian.

He no longer wanted to spend his life in Antioch, but saw that a splendid opportunity to undo some of his mistakes would be given him if he settled and lived in Jerusalem.

Thus St. Paul made one plan after another, but he never forgot that Christ was the One really responsible for making plans for His Church. One day St. Paul was in the Temple at Jerusalem, thinking over plans for regular work in that city, when Christ seemed to stand before him. St. Paul was startled, but he listened. Christ said: "Depart, for I will send thee far hence unto the Gentiles." Acts xxii. 17–21.

St. Paul told Christ what a good plan he had made for himself, but Christ said that he must go. Of course, St. Paul obeyed, and in later years, as we have seen, he preached to the soldiers and the British prince in Rome, and Christianity came to Britain because St. Paul obeyed.

II. *Our Lord has Commanded Holy Baptism and Holy Communion.*—The scholars ought to be able to supply the evidence for this statement both from St. John iii. and vi., and from St. Matt. xxviii. 19, and xxvi. 26–28.

III. "*Generally Necessary to Salvation.*"—What circumstances can you think of under which Baptism for Holy Communion might be quite impossible? A black boy in Uganda, who was under instruction for Baptism, was seized and carried away to be put to death by the orders of a cruel king. In that case he baptised himself, and hoped that it would be all right. In the mission field many hear of Christ a long way from home, take away testaments in their own language and read them. If no Christian goes near their villages, how can they be baptised? Yet if they have learned to love and believe in Christ, and want to be baptised, but cannot, what may we hope for them?

The same is true of the Holy Communion. For many years the Church used to baptise babies and give them the Holy Communion immediately after. The Church in Russia does so to-day. Christ did not leave any command about this, but He gave the Holy Spirit to guide the Church to make such plans as would best carry out His command. Hence in the West of Europe the Church has thought best not to admit children to Holy Communion until they have been confirmed and can understand what they are doing. Therefore we believe that if a child who has been baptised but has never received the Holy Communion dies, he will be saved.

The class should be able to answer the lesson problem, *e.g.:*

God has commanded Holy Baptism and Holy Communion and expects us to obey whenever and wherever it is possible.

The scholars should now thoroughly master the three first questions in the Catechism bearing on the Sacraments.

ILLUSTRATION AND EXPRESSION WORK.

The teacher might make obedience picturesque by reading Mrs. Hemans' *Casabianca*, or Tennyson's *Charge of the Light Brigade*. There are bits in each poem which the scholars might copy at the teacher's dictation on the left-hand page of their notebooks.

Repetition for three Sundays: St. Luke xvii. 11–19.

Lesson XXXV. FIFTH SUNDAY AFTER TRINITY.

Subject. *The Outward and Visible Sign or Form in Baptism.*

Aim. *To teach the scholars what are the essentials of Christian Baptism.*

Lesson Problem. *What is the outward difference between Christian Baptism and that of other religions?*

INTRODUCTION.

The answers to the first three questions on the Sacraments will make a good introduction to the more intensive study of Holy Baptism, but the teacher will do well to get informal answers to informal questions before asking the set questions and receiving the set answers, *e.g.:*

What is meant by Sacraments being "generally necessary to salvation"?

What Sacraments are so necessary?

Why are Holy Baptism and Holy Communion so necessary?

How many parts has each?

What makes them Sacraments?

Christ commanded prayer and promised blessing to those who pray. Why do we not count prayer as a Sacrament?

PRESENTATION.

The lesson problem should be given and the class should be told that for the next few lessons they will be studying Holy Baptism.

Here, as usual, the class should contribute what they can of the material needed for arriving at a conclusion. Some can describe a Baptism. Others will have heard of Moslem ablutions, or of Hindu melas. The teacher will accept whatever they can contribute, and will then proceed to arrange it according to his plan.

I. *Christ Commanded the Old Material.* Water has always been used in connection with religion. What is its chief external use for us? Why should the power of water to cleanse our bodies suggest its use in religion?

In India, Hindus have held certain rivers sacred for many centuries, especially the Ganges. They will walk hundreds of miles to bathe in its waters, and will believe that they are sure of salvation if they have done so. Sick and old people will try to get to the sacred river to die beside it, because they think they must be holy then.

What is true in these beliefs? What is false?

Mohammedanism is six hundred years younger than Christianity. Mohammedans too use water a great deal. Five times a day every good Mohammedan turns his face towards Mecca in Arabia and prays. Before he prays, however, he will always try and get water, and will wash his ears, eyes, lips, hands, elbows, feet. Why is this? What does he mean by washing these parts of his body before prayer?

What truth is there in this?

There is some truth in every religion, and Christ gathered all these bits of truth together and gave them a place in His religion.

The use of water in religion had taught a great truth to millions of heathen. Christ wished His religion to go on teaching that same truth, so He commanded the same old material to be used in Holy Baptism.

II. *Christ Commanded the Old Method.*—Jews, as well as heathen, used water in their religion. The Jews were always surrounded with heathen peoples, whom they called Gentiles. Many of these Gentiles were really religious people, and they asked if they might become Jews. The Jews were always glad to welcome them, if the Gentiles were willing to go through a number of ceremonies. One of these ceremonies made it necessary for the Gentile to go into water that was deep enough to cover him if he stooped. He first repeated his belief in the Jewish law and his willingness to obey it, as he stood in the water, and then he stooped until the water quite covered him.

What can you tell of John the Baptist's work? See St. John's Gospel, iii. 23, where we are told that he baptised where the water was plentiful.

For very many years Christian baptism used to be administered by the Bishop of the Diocese on Easter Eve. In Rome, there was a great place in the Cathedral like a large bath full of water into which those who were to be baptised descended, and the water washed right over them.

A few Christian churches to-day have these large baths for administering baptism, but in most churches a font is used, and water is poured over the head only of the person who is to be baptised.

The word baptise is often used of pouring water in this way. In St. Mark vii. the Pharisees found fault with our Lord's disciples for not pouring water over their own or each other's hands before sitting down to a meal. St. Mark explains that the Jews "when they come from the market, except they are baptised (*i.e.* wash themselves), eat not," and in the same verse he speaks of their "baptisms of cups and pots and brass vessels and couches."

This shows that the word baptise, was used both of putting someting right into the water, and also of pouring water upon it. Hence the Church has felt that the act of obedience is the same whether the baptised go right under the water, or only have the water poured over their heads.

III. *Christ Commanded New Words.*—A member of the class should read Acts xix. 1–5.

What material had the Baptist used in baptising these men? What method? What material did St. Paul use? What method? Then where lay the difference? Why did St. Paul baptise them again? What words would St. Paul make us think that St. John used? What words would St. Paul have used? See St. Matt. xxviii. 19.

From whom did our Lord receive baptism? Was that Christian Baptism or not?

Look at Acts ii. 38, and tell why our Lord could never have received Christian Baptism.

The sectional titles can be summed up in a word or two, and the answers to the three will supply the answer to the lesson problem.

APPLICATION AND EXPRESSION WORK.

If the scholars have notice during the preceding week they will examine the font of their parish church and be glad to draw it in their notebooks from memory, as expression work, writing underneath it what makes the baptism Christian.

Repetition: See Lesson XXXIV.

Lesson XXXVI. SIXTH SUNDAY AFTER TRINITY.

Subject. *The Inward and Spiritual Grace in Baptism:* (1) *From Death to Life.*

Aim. *To help the scholars to realise the new inner condition effected by Holy Baptism.*

Lesson Problem. *What is the first inward difference which Christian Baptism makes?*

INTRODUCTION.

The incident of Acts xix. 1, might be recalled for the teacher to ask what was the outer difference between John's Baptism and that administered by St. Paul. The question might also be asked what inner change was brought by John's baptism. Of course there was none.

PRESENTATION.

The lesson problem might be given, and the scholars asked about the interview with Nicodemus in St. John iii. They might find the passage if necessary.

By what word or words does our Lord describe the change which must happen to any who would enter into the kingdom? (vv. 3, 5). By what means can this change be brought about? (v. 5).

I. *The Christian Spirit-Life Lacking.*—Some weeks ago (Lesson XXIII.) we studied Gen. i., and saw how God lifted some of His creatures above others by giving them a higher and better kind of life. What three kinds of life did we find? What life did the plants possess? What could they do that rocks and sea could not do? What kind of life did animals possess? What could they do that plants could not do?

What life do we share with plants and animals?

What life do we share with animals and not with plants?

What life does God give to us that He does not give to the lower animals?

Sometimes children are born without any life in their bodies. What do we call them?

Sometimes they are born without any life in their minds, although their bodies have life. What do we call them then ?

St. Paul tells us that we are all born without the Christian Spirit-life. See Eph. ii. 1, 5, 8.

II. *The Christian Spirit-Life Given.*—We have seen how St. Paul told the people at Ephesus that he and they were once without the Christian Spirit-life, but that it came by the gift of God. Some years before he had written to the Christians at Rome on the same subject. Then he compared the passing through the waters of Baptism to our Lord passing through the grave. Our Lord laid down his bodily life on the cross, and was lifeless as far as His body was concerned, and then He was buried. On Easter Day He passed out of the grave with a new life that was to last for ever and ever.

Just so, St. Paul told the Romans, we are brought to Holy Baptism without the Christian Spirit-life, we pass through the water of Baptism and, behold, by the grace and gift of God, we live !

A member of the class might read Rom. vi. 4, 8, 9.

III. *The Christian Spirit-Life Used.*—What is a miser ? Of what use is his money to him ? How might he make it a blessing ?

When we were thinking about the needs of life, what beside a beginning and food do we find life must have if it is to be healthy ?

Many people who have received the Christian Spirit-life in Baptism show no sign of it, why is that ?

Compare two men in the New Testament, both of whom had the gift, but one wanted to sell it, while the other used it.

The class can probably tell the story of Simon of Samaria, Acts viii. 9–24. The teacher could tell of St. Luke attending on St. Paul during his imprisonment, first in Cæsarea, and both times in Rome, doing much to comfort his last hours (2 Tim. iv. 11), and leaving to the Church both his Gospel and the Acts of the Apostles.

The lesson problem should now be answered.

ILLUSTRATION.

The joy and power of the Christian Spirit-life may be well illustrated from the story of St. Hilda, Abbess of Hartlepool, 649–657, and of Whitby, 657–680.

The first half of the seventh century was marked, at least in the North of England, by changes in the Church and kingdom, which can only be compared to bright sunshine broken by a sudden and destructive tornado, followed by calm sunshine again.

In 627, Edwin, king of Northumbria, declared himself a Christian and was baptised, perhaps on the site of the present Minster of York. All seemed to promise well for the prosperity of the Church in his kingdom, when—six years later, in 633—Penda, the heathen king of Mercia

or Middle England, allied himself with the Christian king of North Wales, Cadwalla by name, and one of the old British race. Together the Christian and heathen kings attacked Edwin in the fateful battle of Hatfield, and left him dead on the field. A general massacre of Edwin's people followed, because Penda was determined to stamp out every trace of Christianity. Bishop Paulinus had to take flight with Edwin's widow Ethelburga and her children, and they found refuge at her brother's court in Kent. James the deacon remained behind to keep the fire of Christianity alight in Northumbria, but it was a very tiny flicker indeed. The two kings who succeeded Edwin had both been baptised, but both gave up their faith to please Penda. Nearly two years later, another battle brought the Church back into the troubled north. Oswald defeated the British king Cadwalla at a place which was well called "Heavenfield," and at once he set to work to restore all that Penda and Cadwalla had destroyed.

Oswald had taken refuge during the troublous times at Iona where St. Columba's monastery was earning a widespread fame for piety and learning. As soon as Oswald found himself on the throne of Northumbria, he sent to Iona to ask for one of the monks to come and help him. St. Aidan was sent in 636, and for fifteen years laboured without cessation to evangelise the rugged people of the North. Oswald and Aidan, King and Bishop, travelled together about the sparsely-peopled kingdom, preaching the gospel of Jesus Christ, Aidan telling the good tidings in his Celtic language while Oswald, who had learned Celtic at Iona, translated St. Aidan's addresses into English for his Northumbrian subjects.

St. Aidan was quick to detect merit in others and skilled in training them for the work of the Church in Oswald's kingdom. One of the most famous of English women had reached her twenty-third year when St. Aidan left the island of Iona on the west and settled in Holy Island on the east as the centre of his Northumbrian bishopric. Her name was Hilda. She belonged to the royal family of Northumbria, but all her interests and affections centred in the Church. For eight years she was Abbess of a convent at Hartlepool. Like many of the monasteries of those times, Hartlepool united under the rule of the great Abbess a house for men and a house for women. From among the men whom she helped to train came three bishops of York and one of Worcester.

In 657 St. Hilda left Hartlepool and founded the famous monastery of Whitby, where she died twenty-three years later. "Here English literature was cradled. The earliest of English poets, Cædmon, the forerunner of Chaucer and of Shakespeare, of Spenser and of Milton, of Wordsworth and Tennyson and Browning, received under Hilda the training and inspiration which transformed him, like Amos of old, from a simple cowherd into a prophet and teacher of men."

King Oswald lived but six years to travel about his kingdom with St. Aidan preaching the good news. He too, like Edwin, fell fighting

against Penda, the pagan king of Mercia. But "the night is darkest before the dawn," and thirteen years later, in 655, just before St. Hilda moved to Whitby, Penda the heathen was killed in battle and his kingdom adopted Christianity.

APPLICATION AND EXPRESSION WORK.

The scholars might write answers to the questions:

What can we do to show that our bodies are alive?
What can we do to show that our minds are alive?
What can we do to show that our Spirits are alive?

Repetition: See Lesson XXXIV.

Lesson XXXVII. SEVENTH SUNDAY AFTER TRINITY.

Subject. *The Inward and Spiritual Grace in Baptism.* (2) *From Wrath to Grace.*

Aim. *To help the scholars to realise the new relation to God effected by Holy Baptism.*

Lesson Problem. *What is the second inward difference which Christian Baptism makes?*

INTRODUCTION.

What did we see last time is the first inward difference which Christian Baptism makes?

PRESENTATION.

The lesson problem should be given.

A child sometimes wants to do something which his mother has wisely forbidden. She watches him sulking about it, and then sees him do it when he thinks she is not looking. As soon as he has done it he wishes he had been obedient. All the sulks disappear, and sorrow for having made his mother sad fill his mind. A good change has come over himself, but there is somebody to be considered as well as the child. Who is that? What must he do beside feel sorry? He has got into his mother's bad books, and must get into her good books. How?

We have seen that the first inward difference which Christian Baptism makes is a change within ourselves. Now we must see what the second difference is. What do you think it is likely to be?

I. *A Race in Rebellion.*—During the centuries before and shortly after our Lord lived on earth, the countries which we now call France and Germany were occupied by warlike tribes each of whom had its

own king, and if conquered by another could never be trusted to obey its conqueror longer than it could help. During the centuries which followed the Crucifixion, the Romans were in perpetual dread of the German tribes who lived on the north of the Danube. Again and again they broke out into rebellion and threatened to sweep over the fairest provinces of the Empire to steal and to kill and to destroy. The tribes which lived nearest to the Roman forces and saw what they would gain by being loyal would come over to the Roman side, while most of their fellow-countrymen were still in rebellion.

In spite of all that God did to make a beautiful world and to get everything ready for man's comfort and happiness, we know how man rebelled against God and ever since the beginning "all have sinned and come short of the glory of God." Jesus Christ is the only human being who has ever lived without committing sin.

Thus every child who is born into the world is born into a race that has rebelled against God. We are "rebels all."

II. *The Price of Pardon.*—If the disobedient child told his mother he was sorry, would she keep him in her bad books as long as possible, or what would she do?

If a German tribe was in rebellion against the Roman Emperor and asked for pardon, would the Emperor want the tribe to continue to be his enemy, or would he rather have it as a friend? Why?

What does Gen. i. tell us that God thought about all that He had created? What did He say before He created man? What must God have hoped that man would be? When the whole race rebelled against God, would God want men to be His enemies for ever, or would He rather forgive and make friends? What did we see on Trinity Sunday that God the Father, God the Son, and God the Holy Spirit each did to bring to man the offer of salvation?

How did St. Peter on the day of Pentecost tell his hearers that they might become friends instead of rebels against God? (Acts ii. 38).

III. *A Church of Loyalists.*—When missionaries have taught the heathen about Christ and numbers have been converted and baptised, they have sometimes wished that they could live their lives away from heathen customs. They have said, If we Christians could found a village into which none but Christians were admitted, we could escape from our heathen surroundings, and at the same time show what the Christian life is really like. Many heathen people who saw our lives might themselves become Christian.

This was done, for instance, in the case of the village of Mengnanapuram, in India.

About 1830 several villages were founded in India to provide homes for converts to Christianity whose property was taken from them and their lives endangered because they had been baptised. One of these

villages was called Mengnanapuram, or the village of True wisdom. One man, a Welshman named John Thomas, worked there as missionary from 1836 till his death in 1870. His first sermon was preached in a little "prayer-house" which was built on the site of a heathen temple, and actually out of the same materials. The step to the church door was the idol itself lying face downwards on the ground. The village lay in the middle of a sandy district which had been so barren that the natives had given it the name of "soil under a curse." In spite of difficulties, the village prospered and "the desert was made to blossom as the rose," as regards the souls of the people as well as regards their property. In 1859 there were 10,000 Christians, who proved the reality of their spiritual life, not only by regular worship but by their gifts. Their offerings were collected week by week, in little earthen pots, which were broken at the end of the year to obtain the contents. In 1860 the amount exceeded £1000. When Bishop Smith of Victoria (Hong-Kong) visited Tinnevelly, in which several of these villages were situated, he expressed a hope that the Tinnevelly Christians would some day help China, and was astonished to find that they had already made collections to send the good news of the Gospel to the Chinese.

Christians are too widely scattered over the world and are too many to be gathered together into one city, but God has gathered them into something else, which will hold them all whether living now on earth or dead. What do we call that? See how our Lord looked forward to its being founded, St. Matt. xvi. 18. See 1 Peter iii. 20–21, where the Ark of Noah is compared to the Church.

Now we can see an answer to our problem. What were we when we were born, as regards God? To what do we belong now? How were we made members of the Church? What does the second answer in the Catechism tell us that we became when we were baptised?

APPLICATION AND EXPRESSION WORK.

The children might write an answer to the question, In what ways can children show their loyalty to their earthly king? and to their heavenly King?

Repetition for three Sundays: St. Matt. xxi. 12–22.

Lesson XXXVIII. EIGHTH SUNDAY AFTER TRINITY.

Subject. *What is required for Holy Baptism.* (1) *Repentance.*

Aim. *To help the scholars to realise what the privilege of Holy Baptism requires of them.* (1) *Repentance.*

Lesson Problem. *What is the first condition that God asks of those who would be baptised into His Church?*

INTRODUCTION.

If the mother of the disobedient child was anxious to have him in her good books again, what promise would she be likely to ask of him before she quite forgave him ?

If the Roman Emperor welcomed back a tribe which had rebelled, what promise would he ask first ?

PRESENTATION.

The lesson problem should be given, and the children may be allowed to say what they think in answer.

I. *What God Asks.*—It is very important to make clear that "what is required" does not mean what only the Church of England requires, but what God requires, and has required from the first. Hence for the answer to the problem we must go back to the first days of the Church. The scholars should find all the references, but the teacher should give a few words in description of each case before a scholar reads the passage.

Acts ii. 38. St. Peter's address to the inquirers at Pentecost.
Acts iii. 19. St. Peter's address to the crowd in the Temple.
Acts xvii. 30. St. Paul's speech at Athens.
Acts xx. 21. St. Paul's account of his work at Ephesus.

II. *What Repentance Means.*—The scholars may be asked to give their ideas on the meaning of the word, illustrating it by the case of the disobedient boy.

The teacher should then ask them what parable our Lord spoke in order to explain repentance. If the scholars find St. Luke xv., they will see that our Lord uses the word twice, in verses 7 and 10, and then tells the parable of the prodigal son in order to explain it. One scholar should tell the parable as far as the welcome home, and then the teacher should ask what "repentance" meant for the prodigal.

He may further ask the scholars to pick out the very words which describe his repentance. They come in vv. 17, 18, and 20. "When he came to himself, he said, I will arise and go to my father, and say, Father, I have sinned. And he arose and came."

III. *How Repentance is Shown.*—Other cases beside that of the prodigal may be taken in explanation of repentance. The scholars may be able to suggest some, either within or outside the Bible. Amongst the former may be included :

St. Peter's denial of Christ, and the confession of St. John xxi. 15.
St. Paul's persecution of the Church, and his missionary activity.
St. Mark's failure at Perga (Acts xiii. 13), and his subsequent amends (2 Tim. iv. 11).

The lesson problem may now be answered, and should include a definition of repentance.

ILLUSTRATION.

The Repentance of Henry II. of England.—In 1162 Thomas à Becket, an intimate friend of King Henry II., a valiant soldier, Chancellor of England and a deacon of the Church, was consecrated Bishop and enthroned as Archbishop of Canterbury. King Henry hoped that the archbishop would prove a ready tool in his hands for his projects for obtaining complete control over everything in Church as well as in State. Henry, however, was doomed to disappointment. The man who had hitherto been an indulgent friend to the king and had lived in the height of luxury, suddenly changed. He always wore a hair shirt next his skin, never even taking it off. He fed on roots, drank nauseous water, and every day washed the feet of thirteen beggars. The king would have raised no objection to this change of habit, but he did resent the archbishop's new policy towards himself. A Becket now became the rigid advocate of the rights of the Church and the bitter and outspoken opponent of all the king's plans for increasing the royal power. At a Council at Northampton, held in October 1164, it became clear that the archbishop must fly the country if he would save his life. He fled to France and remained abroad, until a truce was arranged between him and the king in 1170. A Becket then returned to Canterbury, the people, who regarded him as their one bulwark against royal tyranny, rushing into the water as his ship drew near the land, and giving him a triumphal entry into the archiepiscopal city.

Then the archbishop began to deal out punishment towards those who had supported the king against him. News of his action was carried to the king, who was keeping Christmas at Bayeux, in France. "Is there no one," cried the king in an outburst of anger, "is there no one of all the caitiffs who eat my bread, who will rid me of my turbulent priest?"

Four knights left the hall and made their way stealthily to Canterbury. On the afternoon of December 29, 1170, they forced their way into the Archbishop's palace and demanded that he should withdraw the penalties he had inflicted on his adversaries. A Becket refused, and the knights retired with looks and words that boded ill. The archbishop's friends urged him against his will to seek sanctuary in the Cathedral. Vespers were being sung as the archbishop, with his cross carried before him, reached the steps leading from the north transept into the choir. A shout was heard, "Where is the traitor?" and the clang of steel told of the deadly work that was in hand. A Becket stood to receive the knights and their men. They tried to drag him from the Church, but in vain. Then they fell on him with savage blows. He fell, first on his knees, then on his face, and at last the noble soul passed into Paradise, murmuring, "For the name of Jesus Christ and for the defence of His Church, I am willing to die."

Even King Henry was appalled at the deed, and quickly saw that he

must give unmistakable evidence of repentance for the angry words which had first prompted it.

There stands to-day at Avranches in Normandy, a stone enclosed within chains and at one corner a broken pillar bearing a tablet with the following inscription in French :

"On this stone
Here at the gate of the Cathedral of Avranches
after the murder of Thomas à Becket
Archbishop of Canterbury
Henry II
King of England and Duke of Normandy
received on his knees
from the Legates of the Pope
Apostolic Absolution.
Sunday, May 21, 1172."

The Pope's absolution may have comforted Henry, but it did not satisfy England. The murder at once made à Becket the darling of the people. Henry saw that he must express his repentance in some striking manner which would appeal to the popular imagination. Four years passed before he was free to visit Canterbury. Then he came, not as a king, but as a pilgrim and a penitent. Outside the city wall, he stripped off his royal apparel, put on a woollen gown and walked barefoot over the stones to the Cathedral. At the tomb of the murdered archbishop the king knelt to receive absolution from the Bishops, and then, with bared shoulders, he submitted to be flogged. Each bishop and abbot gave him five strokes with a rod, and then each of the eighty monks dealt him three more. The whole night he spent in fasting and prayer, and then vowed to make what amends he could by founding three monasteries.

APPLICATION AND EXPRESSION WORK.

If the question is given, What is repentance, the scholars might write the parable of the prodigal or the story of Henry II. in such a way as to make the answer clear.

Repetition : See Lesson XXXVII.

Lesson XXXIX. NINTH SUNDAY AFTER TRINITY.

Subject. *What is required for Holy Baptism.* (2) *Faith.*

Aim. *To help the scholars to realise what the privilege of Holy Baptism requires of them.* (2) *Faith.*

Lesson Problem. *What is the second condition that God asks of those who would be baptised into His Church ?*

INTRODUCTION.

The last lesson problem and its answer should be recalled by questions.

The penitent boy thus makes promises to his mother and she makes promises to him. If she believes his promises, what will she expect him to do with hers ?

The rebel tribe makes promises to the Roman Emperor, and he makes promises to them. He believes theirs, what must they do with his ?

PRESENTATION.

The lesson problem should be given.

I. *The Second Thing that God asks for.*—The first thing that God asked for was that we should give up something. The second thing is that we should take something.

If a boy's pockets were full of pebbles from the sea-shore and bits of string, and somebody came along and said " Here are a lot of pennies for you to put in your pocket." How quickly he would renounce the pebbles and fill up with pennies. He would not go about talking of how hard it was of the person to tell him to throw away the stones and string. He had got something far better worth having in their place.

If you were going to see a friend in hospital and picked your hands full of long grass because you had nothing better to take : then a friend met you and gave you a large bunch of beautiful roses, you would soon throw the grass away, and would not appear in the ward with hands full of roses and a long face, angry because you had to throw away the grass.

God comes to us in Holy Baptism with wonderful promises, and we empty our hands of the rubbish and the sins and the evil desires which filled them before. That was the first thing that God asked, which we called Repentance in the last lesson.

Now, we want to look into the story of the early Church again, to see what God wants next.

See how the baptised people are described in Acts ii. 44, iv. 32, v. 14, xi. 21. It wasa long time before the members of the Church were called " Christians." (See Acts xi. 26.)

What were they called in the earlier days ? They were not called " penitents," because God asked first that they should repent. They took their name fro n the second thing that God asked of them. What was that ? What, then, were they called ?

Faith came first and then Baptism ; see Acts xiv. 1, xviii. 8, xvi. 31.

II. *What Faith Means.*—For this see Hebrews xi. The teacher should single out one or two cases, *e.g.* Abraham, vv. 8–11, 17–19, or Moses, 23–26. The teacher might tell the incident in each case, ask the scholars what is meant by Faith in each case, and let one read each passage.

III. *How Faith is Shown.*—How did the nobleman show faith (St. John iv. 46), or the heathen woman (St. Matt. xv. 22), or St. Paul (2 Tim. i. 12) ?

The lesson problem should be answered, and with it some definition of what faith means.

ILLUSTRATION.

The well-known story of Livingstone's faithfulness to his promise may be used to illustrate the far greater faithfulness of God and the fullness of trust which He asks of us.

"The journey from Linyanti to Loanda occupied Livingstone from 11th November 1853 to 31st May 1854. The route had never been traversed, so far as any trustworthy tradition went, by any European. With the exception of a few tusks, the oxen needed for carrying, and a trifling amount of coffee, cloth, beads, &c., Livingstone had neither stores of food for his party, nor presents with which to propitiate the countless tribes of rapacious and suspicious savages that lined his path. The Barotse men who accompanied him, usually called the Makololo, though on the whole faithful and patient, were a burden in one sense as much as a help in another; chicken-hearted, ready to succumb to every trouble, and to be cowed by any chief that wore a threatening face.

"Worse, if possible, Livingstone himself was in wretched health. During this part of the journey he had constant attacks of intermittent fever, accompanied in the latter stages of the journey with dysentery of the most distressing kind. In the intervals of fever he was often depressed, alike in body and mind. Often the party were destitute of food of any kind, and never had they food suited for a fever-stricken invalid. At starting, the greater part of his medicines was stolen, much though he needed them; at one time, while he was under the influence of fever, his riding-ox threw him and he fell heavily on his head; at another, while crossing a river, the ox tossed him into the water; the heavy rains and the necessity of wading through streams three or four times a day, kept him almost constantly wet; and occasionally, to vary the annoyance, mosquitoes would assail him as fiercely as if they had been waging a war of extermination. At the best he was but a poor ragged skeleton when he reached those who had hearts to feel for him and hands to help him. Had he not been a prodigy of faith, patience, courage, had he not known where to find help in all time of his tribulation, he would never have reached the haunts of civilised man."

He was strongly advised at Loanda to accept a berth on one of Her Majesty's cruisers and to seek health in a voyage home. For a man in his worn-out condition of health to return by the way he had come seemed an act of folly which must cost him his life. He longed to return home, longed for restored health that he might set to work again; but he had promised that he would bring his Barotse followers back. It was quite impossible for them to find their way safely to their home through all the hostile tribes which lay on the route, unless Livingstone accompanied them. He had promised, and natives must learn that a

white man's promise could always be trusted, and so on September 20, 1854, Livingstone started back to retraverse the whole weary way, and on September 11, 1855, reached Linyanti in safety. It seemed throwing away a valuable life to keep a promise. In reality the life was thereby saved, for the ship on which he would have sailed was lost off Madeira, and only one passenger was saved.

APPLICATION AND EXPRESSION WORK.

The scholars should write an answer to the question, What has God promised to give us in Holy Baptism ?—with special reference to St. John iii. and the statement in the second answer in the Catechism.

Repetition : See Lesson XXXVII.

Lesson XL TENTH SUNDAY AFTER TRINITY.

Subject. *Infant Baptism.*

Aim. *To help the scholars to understand the reason of infant baptism.*

Lesson Problem. *If God asks repentance and faith from those who would be baptised, why do we baptise infants who cannot give either ?*

INTRODUCTION.

If the parents of a baby both die, leaving him a comfortable home and plenty of money for all his needs in the bank, the child cannot sign any papers to get the money out of the bank, what is to be done ? If he must starve until he is of age and able to sign the papers, he will die before he has cut his first tooth. What can be done ?

The late King of Spain died before his son was born. The boy was therefore born King of Spain. Many good things that a child needed were in the King's palace. Many duties which a child could not understand or perform needed a king to carry them out. What was done with the advantages ? What was done with the duties ?

PRESENTATION.

The lesson problem should be given and the scholars allowed to suggest any answer that occurs to them.

I. *What can Holy Baptism do for a Baby ?*—The scholars should be questioned as to the advantages mentioned in Lessons XXXVI. and XXXVII. Reference should also be made to Lesson XXXIV., where Holy Baptism was seen to be " generally necessary to salvation."

What, then, can Holy Baptism do for a baby ?

II. *What can we do to help him as he grows to repent and believe ?*—The rich father and mother, who died when their child was a baby

made a will in which they appointed trustees who should give the child all he needed out of his possessions until the child was old enough to sign papers for himself.

When the King of Spain was born, his mother had power to supply all his needs, and the government was carried on in his name by her with the title of Regent. No king was appointed in his place.

What can the Christian Church do to give the baby God's gifts in Baptism, and yet make sure that he shall repent and believe when he is old enough? Scholars should turn to the questions to sponsors in the ministration of public baptism, and notice how they promise to renounce, believe, and obey. They should pick out and read the question in each case. They should then turn to the first part of the address to sponsors at the close, and read how they are to teach the child.

III. *What did Christ wish about Children?*—It is easy to see what plans the Church can make, but are they God's plans? What reason have we for thinking that God wants small children in His Church?

(*a*) When did God command the Jews to admit children to the benefits of that religion? See Genesis xvii. 12; St. Luke i. 59, ii. 21.

(*b*) What did Christ think about children? See St. Matt. xviii. 1–4; St. Mark x. 13–16.

Does that look as if Christ meant to have no children in His Church or what?

(*c*) What did the Apostles do? See Acts xvi. 33; 1 Cor. i. 16. Whole households usually include children.

The lesson problem should now be answered.

APPLICATION AND EXPRESSION WORK.

The scholars might write an answer to the question, What can we do to show that we are glad of what our godparents did for us that we might have the benefits of Holy Baptism from our earliest years? The scholars should thoroughly master the questions and answers in the Sacramental part of the Catechism to the end of Holy Baptism.

Lesson XLI. HARVEST THANKSGIVING.

Subject. *Thanksgiving for our Land and History.*

Aim. *To lead the scholars to link religion and patriotism together, and to aim at taking a noble part in the future of both Church and Country.*

Lesson Problem. *What reasons for thanking God have we who are members of the British Empire?*

INTRODUCTION.

The lesson should open with an informal talk about the Harvest, to which the scholars contribute, it may be, holiday experiences.

PRESENTATION.

The lesson problem should be given.

I. *A Harvest Festival in Palestine.*—The Israelite had two harvest festivals in the year: the first when he put the sickle to the early corn and reaped the first ripe sheaf, the second when he kept what we should call the "Harvest home," and rejoiced that all was safely gathered in before the winter broke the long drought with its heavy rains.

To-day we will look at the first of these festivals, and see for what the Israelite gave thanks. See Deut. xxvi. 1–11.

The teacher might read the passage aloud, bidding the scholars, before he does so, follow in their Bibles, and tell him at the end:

(*a*) what the offerer did;
(*b*) for what the offerer gave thanks.

The scholars will tell that this harvest thanksgiving is made the occasion of thanking God for the gift of their country and for the course of their history, especially the wonderful deliverance from Egypt.

Let us follow the example of the Israelite to-day. For what, as members of the British Empire, shall we give thanks?

The scholars should be allowed to discuss the subject freely, mentioning any places of which they are fond, of any heroes of the Empire of whom they have heard, especially of recent date. The teacher must use his own discretion in selecting from the following material.

II. *We thank God for our Empire.*—The teacher would do well to bring a map of the world and to let the scholars point out the countries, which make up the Empire, scholars and teacher together talking over the wide contrasts in climate, population, products, means of travel, and the like. The discussion should close with the story of some heroic life or action, told by the teacher. The fresher, the more popular at the time the story may be, the better. One wants to bring home to the children that the heroic age is not Homeric but to-day. Heroism at a fire or an accident, some deed of courage or hardihood in distant parts of the Empire, stories such as any day's newspaper will provide, will serve the teacher's purpose, and help the children to thank God for their country and its history.

III. *We thank God for our Church.*—If the map which the teacher uses marks the different dioceses, like one published by S.P.G., it will afford fresh material for interest and discussion to note how, wide as the British Empire is, the Church of England, with its sister Church—one ought perhaps to say, its daughter Church—in the United States, cover

a vastly wider area. There are dioceses in China, Japan, Persia, Palestine, Corea, South America, where the British missionary is at home, but the British flag is foreign.

Again, the teacher must give some vivid incident of heroism, all the better if the story is of a heroine with or without a hero. It must be of recent date, and the teacher who reads his missionary magazine—and there should be no Sunday School teacher who does not—will have abundant material at hand in the last issue.

The scholars should give their own answer, which has come from the discussion, to the lesson problem.

The teacher might read some patriotic poem, of which there are many, *e.g.* T. Campbell's *Ye Mariners of England*, Mrs. Heman's *England's Dead*, Kipling's *Recessional*, &c. The scholars might like to copy part as expression work, while the session might close with the National Anthem.

Lesson XLII. HOLY COMMUNION.

Subject. *Holy Communion: Its Reason Why.* (1) *The Death of Christ.*

Aim. *To lead the scholars permanently to connect the nourishment of their Spirit-Life with Christ's great sacrifice of Himself.*

Lesson Problem. *What is the first thing to remember when we come to Holy Communion?*

INTRODUCTION.

What are the three things which all life needs if it is to be healthy and useful? Which of the needs have we been dealing with in thinking of Holy Baptism?

PRESENTATION.

The lesson problem should be given, and the teacher should explain that the time will be spent in thinking how life is nourished.

I. *The Price of Food for the Life of the Body.*—The teacher should ask the scholars what food they have day by day and where it comes from—what it costs, not their fathers, but the original giver—the sheep, the oxen, the fish, &c. In those cases the nourishment of our bodily life is inseparable from the sacrifice of other lives. The same is true of vegetables. The children have realised that we share a kind of life with them. That life must be sacrificed for us. Even milk, which does not involve the actual surrender of life, means the seizing of the results and work of life from another for ourselves. Moreover, bodily

life cannot be sustained indefinitely on a purely milk diet. There must be the sacrifice of other lives if ours are to continue.

II. *The Price of Food for the Life of the Mind.*—How do we feed our minds? From whence does the food come? How does it get into books?

Here, again, there is sacrifice, though not to the extent of the sudden confiscation of life. The great teachers of the world are men and women who withdraw themselves from pleasure and ease to work hard and think hard, and then to write what they have learned in order that we may learn it too. Many of them have died young through the long strain of work. Many have lost precious powers of body—Milton, one of our greatest English poets, lost his eyesight; Beethoven, one of the greatest of musicians went completely deaf. Many a doctor, in trying to discover cure for our diseases, has caught the disease and died when quite young, in great suffering.

In what way is the price of food for our minds like the price of food for our bodies?

III. *The Price of Food for the Life of the Spirit.*—From whence comes all the food that nourishes our bodies?

From whence comes the food that nourishes our minds?

The life of animal or vegetable can nourish our bodies and brains but cannot in any way nourish our minds. The food for our minds must come from a much higher source. It must come from minds like our own, from the men and women who share our experiences.

Even men and women fail when we ask for food for the Spirit-life. They may bring it to us, but they cannot give it out of themselves as they give us food for our minds. The food for the Spirit-life calls for a higher sacrifice than we could ever have even dared to think of. Look once more at St. John vi. 33–35. What does our Lord call Himself there? What does he say about Himself? And about us? Then look at verse 51. Notice how "bread" is being explained to mean "flesh," then look at the Jews' natural question (v. 52). Our Lord does not then answer the question, but goes on to say, If you do not eat it you have no life; if you do, you have life, vv. 53, 54.

Our Lord does not answer the question, "How can this man give us His flesh to eat?" until he tells the small group of His disciples in St. Matt. xxvi. 26. How did He explain it then? What, however, must happen before the Holy Communion could have its full meaning?

Now, what answer would you give to that question of the Jews?

If we are to eat the flesh of Christ, what must He do first?

What must we do afterwards?

What, then, is the food for our Spirit-life? What was the price paid? Whose sacrifice did it involve?

The lesson problem should be answered now. In illustration of it, a member of the class might read 1 Cor. xi. 23–25.

APPLICATION.

Everybody and everything seems to be made a sacrifice for our good. How can we be a sacrifice too? See Romans xii. 1.

ILLUSTRATION.

The literature of ancient peoples records case after case of men and women who have given themselves as a willing sacrifice to save their fellow-countrymen in time of danger. The stories show how deeply seated is the human instinct that self-sacrifice is the noblest action of which the best of men are capable. Hence they prepared men's minds for the sacrifice of One who is greater than the noblest of men.

One of the most famous of the stories is that of the Roman Curtius. The story, which dates about 362 B.C., tells how a great chasm suddenly opened in the forum of Rome, where the citizens used to meet together day by day. The pagan soothsayers were consulted as to how this gulf might be closed up, as its presence constituted a serious danger. The answer came that it would not close until the dearest thing that Rome possessed had been thrown into it.

Metius Curtius heard the verdict, and, according to the story, replied that Rome's dearest possessions were her citizens. Whereupon, in full armour and seated on his horse, he leaped into the chasm, which forthwith closed over his head.

Expression work: The class might write either an answer to the question of St. John vi. 52, or an account of the institution of the Holy Communion.

Repetition for seven Sundays: St. John xv. 1–17.

Lesson XLIII. HOLY COMMUNION.

Subject. *Holy Communion: Its Reason Why.* (2) *To bring us the Benefits of Christ's Death.*

Aim. *To associate the Holy Communion in the minds of the scholars with the benefits resulting from the death of Christ.*

Lesson Problem. *What is the second thing to remember when we come to the Holy Communion?*

INTRODUCTION.

The scholars should recall, with the aid of questions, the subject of last lesson, and some of the points arising out of it.

PRESENTATION.

The lesson problem should be given. The teacher may further explain that, having learned the fact of the sacrifice of Christ, we must now go on to see what some of the Apostles said about it.

I. *The Benefit of Pardon.*—See Acts v. 30–31. In v. 30, St. Peter tells of the fact of the death of Christ. In v. 31, he tells of its consequences. What are they? St. Paul gives us a very good explanation of what pardon means in Rom. viii. 33. How does he speak of it? In the book of Job, in the Old Testament, the writer describes Satan as coming into the presence of God to find fault with Job, who was a very righteous man. Satan told God that Job only served God because God made him rich and powerful. Take away his home and his children and his flocks and his herds and he will no longer be righteous. Such was Satan's false charge against Job, but Job remains true to God, and Satan has to confess himself defeated. "God is on our side," says St. Paul, "if He forgives, no accuser will be able to harm us."

II. *The Benefit of Power.*—Henry Drummond tells the story of an old poem, which bears the strange title *Strife in Heaven.* The writer pictures himself walking along the street of the New Jerusalem, when he encounters a group of saints engaged in earnest conversation. He joins them and finds that each is telling his life-story in order that those present might decide which had made the greatest demand upon the power and the grace of Christ. Each one claimed that it had required more power to make him a saint than could be true of any of the others. The group gave their votes upon the different stories and at last narrowed them down to two, who were asked to tell over again what Christ had done for them. The first to speak had lived on earth to a great age. His life from beginning to end had been one long record of crime. He had thrown away every opportunity of doing good and had embraced every chance of committing sin. Yet at the eleventh hour he had been brought to see the error of his ways, and almost on his deathbed Christ had pardoned and delivered him. No one, the man added, could be so great a monument as he of the power and the grace of Christ.

Then the other spoke. He had been trained in a Christian home and had faithfully followed its teaching. He could not remember a time when he had not loved and served Christ, and many were the souls that he had been able to win for God.

Then the group cast their votes, and agreed that, wonderful as was the story of the first, he had only allowed Christ to save him from dying in sin, while the second had allowed Christ to save him from living in sin. Hence the second carried off the palm as affording the greater evidence of the power of Christ.

See how St. Paul describes the same fact in Romans viii. 35–37.

What three words in v. 37 express what Christ can make of us weak sinners ?

III. *The Benefit of Intercession.*—In more than one of his letters, St. Paul tells his readers how much he needs their prayers and how much those prayers will help him, or encourage him, or make him strong. Look at a few places and see what St. Paul asks them to pray for—Rom. xv. 30-32. There are three things he needs there. What are they ? Protection, blessing, guidance. Look at Eph. vi. 18-20. What does he need ? Boldness in preaching Christ.

When St. Paul wrote Phil. i. 19, 20, he was a prisoner in Rome and was uncertain whether he would be released or put to death as a martyr. He needs prayer, then, that the cause of Christ might be helped forward by his experience, whether it was to be life or death. Again, in 1 Thes. v. 25, he asks for prayer.

But while St. Paul was longing to be helped by the prayers of the people whom he had brought to Christ, he knew something which helped him still more. He knew that Christ was praying for him. Read what he says in Rom. viii. 34. See too Heb. vii. 25.

We learned last time of the fact of the Sacrifice of Christ, what three benefits that flow from that Sacrifice to us have we learned of to-day ?

The lesson problem should be answered.

APPLICATION AND EXPRESSION WORK.

The scholars might like to write the story of the poem.

Repetition : See Lesson XLII.

Lesson XLIV. THE HOLY COMMUNION.

Subject. *The Outward Part in the Lord's Supper.*

Aim. *To teach the scholars to understand the visible part of the Holy Communion Office.*

Lesson Problem. *What can we see at the Holy Communion ?*

INTRODUCTION.

The teacher should bring together the last two lessons showing how the Holy Communion reminds us of the death of Christ and brings to us the benefits which follow from it, especially the three noticed.

PRESENTATION.

The lesson problem should be given. The teacher might tell the scholars that they are to study together something of the service of

Holy Communion. He might ask which of them can tell him what goes on there, and let each contribute what he can.

I. *The Elements.*—What did we see is the outward form in Holy Baptism ? What did our Lord use when He instituted the Holy Communion ? Why did our Lord choose bread and wine, and not, for example, bread and water ? (See Lesson XXXIII.) There is something else that bread and wine may bring to our minds. How is bread made ? What does the miller do with the wheat ? He crushes it.

How is wine made ? What is done to get the juice from the grape ? Again it is crushed.

When we eat at the Holy Communion, what has been crushed to feed us and when we drink what has been crushed to refresh us ? See Isaiah liii. 5, " bruised for our iniquities."

II. *Their Consecration.*—What is done with the bread and wine at the Holy Communion before they are given to the people ? That is something else that we can see and hear.

The scholars might turn to the Consecration Prayer in the Office. If they know nothing about it, it will be enough to note the manual acts of Consecration and the words which accompany them, beginning from " who in the same night."

If the scholars are familiar with the Office, they should tell all they can, after which the passage in the Prayer-book should be read.

III. *Their Reception.*—At what part of the church does this service take place ? What happens after the bread and wine have been consecrated ? In what attitude do the Communicants receive the bread and wine, which we call the " elements " ?

Where do they kneel ?

What words are said to each Communicant ? What is each told to believe ?—to do ?

Why must the people themselves receive and not the priest only ? (St. Matt. xxvi. 27, " drink ye ' all ' ").

ILLUSTRATION.

The Holy Communion has been celebrated at some of the most thrilling moments in history. In 1809, to take one instance, Napoleon had taken the mountainous Tyrol with its brave people from Austria and handed it over to Bavaria, their age-long enemy.

One of the bravest of the Tyrolese—Andreas Hofer—determined that the Tyrol should not be separated from Austria. By secret agents he organised a rebellion amongst the mountaineers, had them drilled and taught to fight in their villages, and then on a given day drew them from all quarters, with what weapons they could collect, to Innsbruck. They were devoutly religious men, and all believed that Napoleon was

the enemy of God and that God willed that Tyrol should remain Austrian.

On the morning of the great battle, every man made his confession and then received the Holy Communion at a service in the open air, after which, unskilled and ill-armed peasants as they were, they inflicted a crushing defeat on the trained French and Bavarian armies.

Expression work : The scholars might write an account of a celebration of Holy Communion, thereby answering the lesson problem.

Repetition : See Lesson XLII.

Lesson XLV. THE HOLY COMMUNION.

Subject. *The Inward Part in the Lord's Supper.*

Aim. *To help the scholars to be definite in their ideas of "the thing signified."*

Lesson Problem. *What is there at the receiving of the Holy Communion that we cannot see?*

INTRODUCTION.

The last lesson should be recalled and the problem and its answer given by the scholars.

PRESENTATION.

The lesson problem should be given. The teacher will explain that all the care and reverence shown at the Holy Communion is for the sake of what is there, but cannot be seen. We are to try and find out what that is.

I. *How the Spirit-life is Nourished.*—The teacher should recall by questions past lessons, asking by what food the life of the body is nourished, and how that food is obtained—the sacrifice involved. The same questions should be asked with reference to the nourishment of the mind, and then with reference to that of the Spirit. What did our Lord Himself call the food which was to nourish the Spirit-life, when He spoke of it in St. John vi.? What was the question that the puzzled Jews asked when they heard His promise to give His flesh for the life of the world?

II. *The Plan which our Lord Himself Chose.*—When did our Lord answer that question? What answer did He give? What, then, are we doing when we eat the bread and drink the wine at the Holy Communion?

III. *To whom does our Lord give this gift of Himself?*—Hundreds of years before our Lord was born at Bethlehem, the Jews who lived in Palestine offered many sacrifices to God on the altar of their beautiful Temple at Jerusalem. These sacrifices had different objects and different meanings, and the ways in which they were offered had therefore to be different too. In one or two respects they were all alike. No one was allowed to offer to God any animal that was diseased or lame —in fact, any animal that was useless for any kind of work. To have offered a useless animal would really cost the offerer nothing.

The sacrifices were alike, too, in the material which was allowed to be offered and the material which was forbidden. No one was allowed to offer animals which he had caught hunting or fishing. Such animals did not really belong to him, he had taken no trouble to bring them up, and to offer them would cost him nothing.

Those of you who have kept pets know how fond you get of them, if you get them when they are quite young, and feed them every day, keep them clean, see that they are warm enough in winter and cool enough in summer. You are anxious about them if you think they are ill, and you like to give them food off your own table which has cost your father and mother money to buy. Animals like those become part of the family, and, when they die, you almost feel as if you had lost a relation.

The animals which the Jews offered in sacrifice to God were oxen and sheep and goats, pigeons and turtle-doves, which they had brought up, as you bring up your pets, of which they had grown fond, and which all the family would miss when they had been given to God.

One of the most beautiful sacrifices, and the one which was most like our Holy Communion, was the Sacrifice of the Peace Offering. The man who wished to make such a sacrifice looked out from among his animals one that had no disease and no defect. He brought it to the Temple and killed it while the priest looked on. Then the priest took the blood of the animal and sprinkled it upon the altar. The fat and one or two small parts of the body he burned upon the altar, as God's share, another part the priest took away as his own share, and all the rest he gave back to the man who brought it. The man called his family and friends together to a meal which was really a kind of religious service, and they ate their share with great rejoicing. In this way, you see, the man gave to God something that he really valued, and God and the priest and the man and his family all shared and rejoiced together in the gift.

If we think of the Holy Communion as a Peace Offering, you will see how the older Offering seemed to look forward to the later one. Christ is the Offerer, who calls His friends together for a sacred meal. What has He offered ? Who shares it ? What does He bring to the Feast for us to eat and drink ?

The class should answer the lesson problem.

APPLICATION.

If we are invited to such a Feast, what should we do beforehand? What should we think about when we are there? What should we say to Christ who has invited us?

Expression work: The scholars will probably like to write some account of the Peace Offering in Jewish times.

Repetition: See Lesson XLII.

Lesson XLVI. THE HOLY COMMUNION.

Subject. *The Benefits of the Holy Communion.*

Aim. *To help the scholars to be definite in the results they look for from the Holy Communion.*

Lesson Problem. *What results shall we expect to follow from our partaking of this Holy Food?*

INTRODUCTION.

The subject matter of the last lesson should be recalled by questions.

PRESENTATION.

The lesson problem should be given. The scholars should be told that the plan of the lesson is to think what food does for the body and from that try and find what is it likely to do for the Spirit-life.

I. *What does Food do for the Life of the Body?*—Most schools do a certain amount of physiology, so that the scholars should have something to tell on this question. They may be allowed to state what they know before the teacher tries to direct the discussion towards the end he aims at.

The points which the teacher may select, as likely to be the most useful in the sequel, are:

Food gives the body Health, which conquers and expels disease; Strength, which can bear heavy burdens and do difficult things; Energy, which seeks for an outlet in work and play.

As an attempt to reach these points by questioning would be likely to involve a wearisome and rather hopeless exercise, the teacher had better throw the whole matter into narrative form and make it picturesque by describing the autobiography of a meal in this wise:

"I am a very ordinary kind of meal. I have nothing beautiful or remarkable about me, and so my story will be exactly the story of hundreds and thousands of other meals like me. I am like boys and girls in one way. They are made up of many different parts, and each part has its own work to do. The lungs are useful for breathing and the heart for

pumping blood round the body, while the eyes do what seeing is needed and the ears listen and hear.

"It is just the same with me. When I am broken into pieces and sent downhill into the dark, something seems to split me up into different parts and to send each part hurrying along to the place where it is most wanted. Part of me is taken and made into blood, which wanders to every part of the body and seems to find out that one part wants more materials for building up walls or muscles, while other parts have been busy building and have a lot of waste material which the blood offers to carry away. Then as the heart pumps the blood round, it picks up other pieces of me and carries them to wherever they are wanted, and so I get turned into bone, or muscle, or walls, or nerves, or one of a hundred other things.

"I must do a lot for you, however, besides make you a beautiful body. You might have that and yet not be happy or useful. First of all, I must be able not only to build, but to fight. I must be like the men you read of in the Bible who helped Nehemiah to build the walls of Jerusalem. They held a trowel in one hand and built, while they held a sword in the other and were always on the alert to drive off their enemies. All sorts of tiny creatures, far too small for you to see even with strong spectacles, attack your body and would make you ill if they could. I have to be always on the watch to kill them, so that while I fight, I build. In this way I keep you in Health, and drive away disease.

"Even when all that is done, you have only got a well-built and healthy framework. Unless I did still more for you, your body would get tired and break to pieces every time you tried to do anything. I must help you again by filling the blood with little rafts which will travel round, carrying just what is wanted to your muscles and bones, so that you may have Strength, and be able to carry heavy burdens and do difficult things without getting too quickly tired.

"Still I have not finished my work. I have given you a body that is well built and healthy. I have made your muscles strong and your bones hard so that they can work. All that means that you have got a perfect instrument for work. That is not enough. There is a great difference between having a perfect instrument and getting work done. I expect your mothers have some good scissors in their workbaskets and your fathers have some good tools in their shops which they rarely if ever use. They are not much use when they are lying idle, and many a man says, I never use this tool, although it is a very good one; I will sell it and buy one that will be perhaps less strong but more useful.

"Now, in order that you may use your healthy and strong body and not keep it idle, I must bring you something else as I travel round your body with your blood. I must give you plenty and plenty of Energy.

"I am sure you know what it feels like to sit down before a lesson or a job, and to say, I know how to do this, and I have got to do it, but I just feel as if I can't. I haven't the energy to do it. Very likely you

are hungry. Perhaps you have been eating a lot of sweet things which have made you not want me; and yet they could not give you energy. You need me, and the sooner you have me the better."

What does ordinary food do for the body?

II. *What does the Spirit-Life Need?*—Three great needs of the body are, then, Health, Strength, Energy. Our food brings all three to us day by day. Let us see whether the Spirit-life has the same needs.

(a) *Health.*—You can remember two men in the Acts, in whose Spirit-life disease showed itself with very sad results. See Acts v. 2, viii. 18. Compare also Demas, 2 Tim. iv. 10.

(b) *Strength.*—St. Paul was always fond of telling Christians that they can be strong and therefore ought to be so. See Eph. vi. 10; 2 Tim. ii. 1, 3.

St. Paul himself was troubled with some bodily complaint which, he feared, would weaken his Spirit-life so that he would not be strong enough to work for Christ. He prayed that it might be taken from him. See 2 Cor. xii. 8–11, for the prayer and answer.

(c) *Energy.*—Look at 2 Cor. xi. 23–28, to see the daily life and work of St. Paul and what energy of the Spirit-life it all needed. Yet he kept on working for Christ for more than thirty years.

III. *How can the Needs of the Spirit-life be Supplied?*—How are the three needs of the body supplied? How should we expect the same needs in the Spirit-life would be supplied?

What benefits did we see in Lesson XLIII. belong to the death of Christ? What do we call disease when it attacks the Spirit-life?

Thus Pardon attacks the disease and gives us health.

Power gives us the strength we need, while the prayers of Christ give us energy for His service.

In what special way are the benefits of Christ's death brought to us?

Christ's flesh is food indeed, and brings the Spirit-life Health and Strength and Energy for service.

APPLICATION AND EXPRESSION WORK.

It would be a useful exercise for the scholars to tell the story of their food in their own words, and would leave its own moral behind.

Repetition: See Lesson XLII.

Lesson XLVII. HOLY COMMUNION.

Subject. *The Duty of the Communicant:* (1) *Towards Himself.*

Aim. *To suggest lines of self-examination that will lead to positive and not merely negative results.*

Lesson Problem. *What is the duty of the Communicant towards himself?*

INTRODUCTION.

The matter of the last question should be recalled by the aid of questions.

PRESENTATION.

The lesson problem should be given.

I. *The Power of Purpose.*—One of Longfellow's most stirring poems tells the story of a young man who had resolved to leave the low valleys of his beautiful Alpine home behind him, and to give his life to climbing ever higher and higher. "The shades of night were falling fast," when the inhabitants of one village saw the strange sight of this young man pressing on ever upwards. In his hand he carried a banner, and on the banner was painted the one word "Excelsior," which means "Higher." He was sad because he had left all he loved below, but his purpose was so unshakable that nothing could make him stop. One warned him that the pass was so deep with snow that it would be very dangerous. Another pointed to the sky where dark clouds threatened a heavy storm; a third warned him that the torrent in his path was swollen and might sweep him off his feet, while from within a brightly lighted and well-warmed cottage a maiden called to him to step inside and give up his plan. But one and all met the same answer from the determined man—"Excelsior."

Next morning, after the storm had spent its force, the kind monks from the monastery of St. Bernard sallied out with their keen-scented dogs to see if there were any travellers caught by the snow and needing their help. At one point in their climb the dogs became restless, as though they knew they were near someone in distress. Quickly they made for a thick mound of snow and began to scatter it with their practised feet, as they dug their way down to what they knew lay below. The monks reached the spot in time to see the cold body of a young man, beautiful in death, grasping in one lifeless hand a banner on which was painted the one word "Excelsior." The young man's unbending, unalterable purpose had carried him from the valley to the mountain-top, and from the mountain-top right into the presence of God. He had resolved, he had toiled, he had won. Look what purpose did for some of those of whom we read in the Bible. Purpose brought our Lord Himself to the Cross. See St. Matt. xvi. 21–23, where our Lord states His purpose, and St. Peter tries to turn Him from it. In St. Luke ix. 51, we read how He set His face towards Jerusalem, where He was to die. Nine months had yet to pass before He reached the Cross, but all the time He was marching towards it.

St. Paul, too, tells us of a wonderful purpose, Phil. iii. 13–14.

II. *Pressing Forward means Leaving Behind.*—The young man in the Alps could not climb higher without leaving the valley behind him.

He left behind one after another all the things that came between him and his purpose.

What did our Lord leave behind? See St. Matt. viii. 20. Phil. ii. 6–8.

What did St. Paul leave behind? See Phil. iii. 5–7.

III. *The Communicant's Excelsior and what he Leaves Behind.*—If the Communicant has the health, strength, and energy, which the Holy Food can give him, how will he use them? If he takes "Excelsior" for his motto, what will he want to be?—to do? What will he have to leave behind?

Look how the first Communicants climbed and what they left behind. Acts ii. 44–47, iv. 32–37. Look at the leaving behind and the wonderful energy of Acts xi. 19–21.

The lesson problem should be answered, showing that the Communicant's duty to himself is to "steadfastly purpose" to become more like Christ in life and service, and to leave behind whatever hinders.

APPLICATION.

Nobody can have a purpose without knowing it. How did the young man know whether he was higher one hour than the last? How could St. Paul tell if he was winning?

If we are trying to get the better of some habit, some bad temper, or if we are trying to be more patient, more careful, more kind, more industrious, how can we tell whether we are getting nearer to our purpose?

Expression work: The scholars will probably be familiar with the poem referred to, but the teacher might well read it. The scholars might copy parts or write the story in their own words.

Repetition: See Lesson XLII.

Lesson XLVIII. HOLY COMMUNION.

Subject. *The Duty of the Communicant:* (2) *Towards God.*

Aim. *To suggest lines of self-examination that will lead to positive and not merely negative results.*

Lesson Problem. *What is the Duty of the Communicant towards God?*

INTRODUCTION.

The scholars should tell the subject of the last lesson, the story of the poem, and the conclusion reached.

PRESENTATION.

The lesson problem should be given. The teacher can tell the class that we must recall what God has done for the Communicant before he can see clearly what the communicant owes to God in return.

I. *What God has done for the Communicant.*—This section should be of the nature of a rough review of the previous lessons on the Sacraments.

What were we in God's sight before we were baptised ?
What did God give to us in our Baptism ?
What did we need beside the first gift of Life ?
What did Christ give to nourish the new Life ?
How did Christ command that we should receive that Food ?
What three blessings has that Food brought to our Spirit-life ?

II. *Our Response.*—What must the Communicant feel towards God in consequence of all that God has done for him in the past ?

What must the Communicant feel towards God with regard to all the unknown future that lies before him ? Why should he be able to trust God for the future ?

The lesson problem should be answered here.

III. *How we can Tell if we are Trustful and Grateful.*—(*a*) When our Lord spoke those words about giving His flesh for the life of the world, many were listening to Him who thought themselves disciples. Those whom we call the twelve disciples formed only a small part of the much larger number who spent a great deal of time with our Lord and learned much from Him. At one time we read of His sending as many as seventy disciples away on a preaching tour at one time.

Many disciples listened to our Lord at Capernaum when He spoke about giving His Flesh. Look at St. John vi. 60, 66–69. Read it to yourselves and then tell into how many parties these disciples became divided, what each party did and said, and what our Lord said.

Neither party understood what our Lord meant, so that each had a good opportunity of showing that they could trust where they could not understand. Which party had faith in Christ ? How do you know they had ? You cannot tell much about their feelings, what other means have you of judging them ? What makes you able to say that the other party had no faith in Christ ?

Look at St. John iv. 47–53. How can you tell whether the nobleman had faith ? Look at St. Luke vii. 2–10. How can you tell whether the centurion had faith ?

(*b*) What stories can you remember in the New Testament of people who showed gratitude or did not show it ?

The teacher might tell the story of St. Luke vii. 36–50, while the scholars could tell of the ten lepers, St. Luke xvii. 11, or of the gratitude of Mary of Bethany. St. John xii. 1–8.

In each case how can we tell that there was gratitude or ingratitude ?

APPLICATION.

How shall we know whether we are doing our duty to God and are really trusting Him and grateful to Him? By what shall we judge ourselves?—by our words?—by our feelings? How will other people judge? By what will God judge?

Expression work: The scholars might write out a story, either one of the above, or another, which shows faith or gratitude towards God.

Repetition: See Lesson XLII.

Lesson XLIX. HOLY COMMUNION.

Subject. *The Duty of the Communicant*: (3) *Towards his Neighbour.*

Aim. *To suggest lines of self-examination that will lead to positive and not merely negative results.*

Lesson Problem. *What is the Duty of the Communicant towards his Neighbour?*

INTRODUCTION.

The duties of the last two lessons should be recalled by questions.

PRESENTATION.

The lesson problem should be given. The teacher might tell the class that they will first find the answer which Christ gave, and then see how followers of Christ have answered it.

I. *What Christ Taught.*—Christ taught in two special ways: what were they?—(*a*) By word of mouth; (*b*) By example.

(a) *By Word of Mouth.*—What parables did Christ give which taught how we ought to treat each other? What did the Good Samaritan teach? What did the unforgiving servant teach?

The scholars might tell one or both of these parables in full.

What still more direct teaching did Christ give, that you have lately learned? St. John xv. 12.

(b) *By Example.*—How did Christ treat the people whom others despised? A scholar should read St. Luke xv. 1, 2.

On what occasion, when Christ had most to forgive, did He most freely forgive? St. Luke xxiii. 34.

Put together what Christ teaches us on these occasions, *e.g.* We should be ready to help, to forgive, to love one another.

II. *What Followers of Christ have Taught*—(a) *By Word of Mouth.*—St. Paul, see Coloss. iii. 13; St. John, see 1 St. John iv. 7, 8.

The story is told of St. John that in extreme old age he used to be carried into church. Crowds used to press round him or wait in the church, hoping that he would speak to all present. But whether he spoke to one or to many, he always said the same thing: "Little children, love one another."

(b) *By Example.*—Who came the nearest to our Lord in praying that his murderers might be forgiven? What were the circumstances? (Acts vii. 60.)

A striking story comes from the Swiss town of Solothurn. In the year 1318, the Austrians were besieging the town with a strong force. The city was strongly walled and a river ran round it, making it necessary that the attacking force should throw a bridge across if they would approach the walls. This was done at one point of the channel. Crowds of men with horses, knowing the peril of being exposed on the bridge and the necessity of mustering as strongly and rapidly as possible under the walls, sought to rush across the light structure. The bridge gave way, throwing men, horses, and weapons in inextricable confusion into the water. The Solothurners saw the accident from the walls, and instead of rejoicing at the destruction of their foe, threw open their gates, hurried out their boats and rowed hither and thither rescuing their enemies. The Duke, who was trying to capture the city, raised the siege and presented the town with a banner.

What do the followers of Christ teach us as regards our duty towards each other?

The lesson problem should be answered.

III. *How we judge of what one feels towards another.*—The teacher should take several of the incidents and ask the class how they know in each case what one felt towards another. The point to bring out is that we judge by seeing what the action was in each case.

APPLICATION.

A gardener will tell you that he has to be continually on the watch to keep down weeds, especially in the spring time. It is of no use for him to pick out every weed that he can see in April, and then think he need take no further trouble. He must be always watching for them.

Our great buildings, like St. Paul's Cathedral, are a perpetual anxiety to the people who are in charge. The buildings look as if they must stand for ever, and yet some cause may draw moisture out of the ground underneath them; the tremendous weight will force the building to sink a little or to lean a little, the walls will crack, and disaster will follow. People have to be continually on the watch in order to keep the buildings standing at all.

One of the most important reforms of recent years in our schools is the rule that children must have their teeth attended to by a dentist several times in the year. We used to think that it did not matter so long as the teeth did not ache. Now we know that little by little decay sets in; there may be no pain, but on and on it goes. Decay means poison as well as the loss of power to bite the food, and so all kinds of mischief grow, upsetting the health and keeping children weak and lazy who would be full of health and energy, if their teeth were in proper order. If gardens, buildings, teeth, need this perpetual watchfulness and examination, what will the character of the Communicant need?

What is the threefold duty of the Communicant?

What will happen to his character if he neglects to carry it out?

How can he tell whether he is carrying it out?

What, then, will he do week by week if he is wise?

Expression work: The scholars will like to write out the story of Solothurn.

The scholars should now master the rest of the Catechism.

Lesson L. LIFE EXERCISING ITSELF IN WORSHIP.

Subject. *Life Exercising itself in Worship.*

Aim. *To lead the scholars to realise that life is given for service and to suggest lines of self-expression.*

Lesson Problem. *What is the first direction in which the Spirit-Life should find exercise?*

INTRODUCTION.

The scholars should be questioned as to the three needs of life, as to which have been dealt with, and which still remains.

Which of the benefits of Holy Communion (Lesson XLVI.) will prevent our Spirit-life from being idle?

PRESENTATION.

The lesson problem should be given. The class may be asked, Who has the first claim on the energy and services of the Spirit-life?

I. *On the Mountain-top.*—We were reading a little while ago the story of the young man who climbed the Alps on a stormy night and lost his life in his determination to get higher. Picture yourselves climbing a high mountain in fine weather. You will be struck again and again with three things.

First, it will be a long climb and a stiff one. Unless you are an experienced climber, you will say, "I never knew this mountain would

take so much out of me. It looked so easy to climb." You will be tempted to turn back when you feel tired, or to be content to reach a cairn of stones that looks high up to people in the valley, but which lies really far below the top. Only if you have strong purpose, like the young man in "Excelsior," are you likely ever to reach the top. That is the thing that will be striking you all the way up.

Secondly, when you do reach the top, you will have a magnificent view. You will see many mountain peaks, it may be lakes and rivers, towns and villages, and cattle grazing far below looking like little pebbles in the valley. You will notice at once what a difference the mountain-top makes to the size of things. You will be greatly interested in finding the village from which you started and tracing out all the landmarks that you know so well. You have often fished in the stream without wondering how it reached your fishing ground, but now you can follow its course for miles as it winds in and out, taking your village as a little incident in its course. The hill which you were once so proud of climbing, and which you still regard as a good walk, looks like a little pimple on the earth's rough skin, while your own house, which is, of course, the most important house in the village to you, cannot be identified among the mass of brown and black roofs that seem to huddle all together as if for warmth.

That is the second thing that strikes you. Things which look so important when you are down in the valley, give up their importance, as you climb, to things that you sometimes cannot see at all below.

The third thing that will strike you is the freshness of the air. It seems to make your thoughts travel quicker than they ever did before. You feel that if you could have school up there you would get through your work so quickly that you would learn all your lessons in the interval the time-table now allows you for play, and would then have for play all the time you now have to spend in work.

II. *Bible Mountain-tops.*—If, as you stood on the mountain-top, somebody started a hymn like "Nearer my God to Thee," or began to sing the Te Deum, "We praise Thee, O God," you would feel that there was no more fitting place for Worship. We often read of mountain-tops in the Old Testament, and they are always spoken of as places for worshipping God. Heathen people, who could not think of God as being present everywhere, pictured Him far above the earth, and so they seemed nearer to Him on a mountain. Even Abraham started for a mountain-top when he thought that God wanted him to offer his son Isaac as a sacrifice. See Gen. xxii. 2–14.

See too, Exod. xix. 20. What is the story there?

Our Lord too used mountains, though they were not, with one exception, high ones. He used them too for worship, not that He might get closer to the sky, but that He might get alone with God. See St. Luke vi. 12, where He prayed all night on a mountain.

See too St. Luke ix. 28, where again He spent the whole night on the mountain and was transfigured before the three disciples.

III. *The Communicant's Mountain-top.*—If we change the young man's motto "Excelsior," and carry on our banners another, "Nearer to God," we shall have a much longer journey and have to climb to a much greater height. When we sing in Church "We praise Thee, O God," and really think of what we are saying, we know that we are in God's presence and that He hears us. Every time we worship God, whether in church or elsewhere, we feel that we are in His presence, and yet we never seem able to get near enough. As we look back, we can measure how much nearer we are in our worship than we were when we first began: but we want to get nearer still. All the time we are climbing, and yet the top is so far above that we know that even if we live to be very old, we shall die, like the young man, with the longing in our hearts, "Higher yet," "Nearer Yet."

What were the three things that struck you in your imaginary climb up the real mountain of rock?

How is each point true of the climber who would reach the top of what we may call the Mountain of Worship?

The teacher should help the scholars to reach and state in their own words some simple and obvious answers, *e.g.* that it is a difficult mountain to climb. No one who sets out without purpose and courage will get very far.

In our daily work we only see the things of this life, in our worship we see life stretching endlessly beyond the grave, and things which seem so important at our work are seen to be of much less importance when we worship.

God makes many things clear to us in our worship which we should take a very long time to learn, if we ever did learn them, without worship.

The lesson problem should be answered.

APPLICATION AND EXPRESSION WORK.

It would impress the lesson on the scholars if they were to write out an imaginary climb like the foregoing.

Repetition for two Sundays: St. Luke x. 25–37.

Lesson LI. LIFE EXERCISING ITSELF IN WORK.

Subject. *Life Exercising itself in Work.*

Aim. *To lead the scholars to realise that Life is given to them for service and to suggest lines of self-expression.*

Lesson Problem. *What is the second direction in which the Spirit-life should find exercise?*

INTRODUCTION.

The last lesson should be recalled by questions. The application then avoided direct questions as to the formation of habits of worship, as it seemed better to leave suggestion to do its work first. The teacher might add such a question here as: If I want to begin to climb the Mountain of Worship, how can I begin?

PRESENTATION.

The lesson problem should be given.

I. *Meet for the Master's Use.*—The class should find 2 Tim. ii. and one member should read verses 20–21. They should suggest what vessels will be needed, some for the dining-room, some for the kitchen, some for the garden, different in material, different in shape and size, different in use, but all alike in that the Master's household could not get on without them. Some will be more important than others, but their importance will depend upon their usefulness rather than upon the materials of which they are made.

When St. Paul goes on to speak of the vessels as being "men," whose "house" must he have in mind? By "purge himself from these," St. Paul refers to vv. 16, 17, where he speaks of false teachers and their harmful words. Hence in the Master's house, any man who will hold to the Faith may be a vessel of honour, because he is of use, no matter what his work may be.

There are two kinds of work that we may do if we would be vessels of honour meet for the Master's use. Let us see what they are.

II. *Our Daily Bread.*—Look at 2 Thess. iii. 10–15. In the Church at Thessalonica, the Christians believed that Christ would come back in a few days or months, and they asked what was the use of sowing crops or planting their gardens. Why should they earn money or do any kind of work?

The result was that these men and women went about chattering, wasting their money, idling away their time and setting the very worst example to their former friends, who were still heathen. Hence St. Paul was rightly alarmed and wrote these words.

A member of the class should read the passage.

St. Paul insisted that all Christians must work, not only in his letters, but by his own example. See Acts xviii. 3. Every Jew was obliged to teach his son a trade. It was truly said, "He who does not teach his son to work teaches him to steal." St. Paul, like Aquila, had learned the business of weaving the cloth with which tents were made. Look, too, at Acts xx. 34, where St. Paul is speaking of his stay of three years at Ephesus.

What are some of the trades by which people make their living to-day? Let the scholars mention several, and question them that they may see how necessary each is for the well-being of the community. The Christian needs them, therefore the Master does. Care should be taken to in-

clude brain workers as well as hand workers. All alike may be vessels "meet for the Master's use."

III. *A Cup of Cold Water in My Name.*—What, then, is the first kind of work which the Communicant must do? Now see the second. See St. Luke x. 37. What does our Lord bid His followers do there?

Look at St. Mark ix. 41. What kind of work does He speak of in that place?

St. Paul worked for his living at making tent-cloth: what did he do at other times for other people? For another kind of "work" for Christ, look at what the first Christians did (Acts iv. 34). Everybody tried to help everybody else. Some did much, some did little, but all did what they could.

Some hundreds of years ago rich men gave large sums of money to build cathedrals and monasteries. One good couple longed to do their share, but they were not rich. At last they determined to sell their flock of sheep and goats, and with the money bought some bells for the Abbey Church at St. Albans. As they listened to the sweet chiming of the bells across the fields, they used to say to each other, "Listen to the bleating of our sheep and goats."

When the last great famine took place in India, the missionary Societies took hundreds of orphan children into their homes and are bringing them up. A number of Sunday schools in the eastern counties of England joined together to pay for the support of some of these Indian children. The boys make some money by weeding the path of the Churchyard or by running errands or holding horses; the girls make things and sell them, and amongst all these willing helpers enough money is raised to pay the cost of four orphan children in India.

The lesson problem should be answered in some such terms as, Work for themselves and work for others, in the name of Christ.

The teacher might read to the scholars George Herbert's words—which they might copy as expression work:

"Teach me, my God and King,
In all things Thee to see,
And what I do in anything,
To do it as for Thee.
All may of Thee partake,
Nothing can be so mean
Which with his tincture 'for Thy sake,'
Will not grow bright and clean.
A servant with this clause
Makes drudgery Divine,
Who sweeps a room, as for Thy laws,
Makes that and the action fine."

Repetition: See Lesson L.

Lesson LII. LIFE EXERCISING ITSELF IN WAR.

Subject. *Life Exercising itself in War.*

Aim. *To lead the scholars to realise that life is given to them for service, and to suggest lines of self-expression.*

Lesson Problem. *What is the third direction in which the Spirit-life should find exercise?*

INTRODUCTION.

What plans have we made for the exercising of our Spirit-life? We shall certainly need all the energy our holy food can give us, if we are to climb the Mountain of Worship and to do the work that comes our way, whether for ourselves or for others, like "vessels meet for the Master's use."

PRESENTATION.

The lesson problem should be given.

Worship and work may sometimes be difficult, but they are safe and pleasant. The world is full, however, of sin and cruelty which is not the result of work. There is danger everywhere, and to meet the danger we must use the intelligence and the energy of our Spirit-life in ways that are far more severe than worship and work.

When we were received into the Church, what mark was put on our foreheads? What did the clergyman who baptised us explain that the Cross meant?

The scholars should refer to the passage in the Baptismal Office, if they do not know. It would be well that they should do so in most cases. One scholar might read the whole paragraph aloud.

What is the duty of a soldier?

I. *A Traitor in the City.*—Just after the year 1000 A.D., a large party of wild heathen Danes crossed the North Sea and swarmed up the Thames and the Medway. They heard that Canterbury was the richest city in Kent and determined to capture it and carry off everything that could be of any use to them. The city was defended by a number of Kentishmen, led by their noble archbishop, Alfege.

The city was stubbornly defended, because everybody knew that the Danes hated whatever was Christian, and that, wherever they conquered, Churches, monasteries, and the Christian people connected with them were all mercilessly destroyed. Hence the brave men of Kent fought not only for their lives and property, but for their Faith as well.

For some time it seemed as though the Danes could not capture the city, so well was it defended. Then they promised a large sum of

money to one of the men inside the city, if he would turn traitor and let them in. The noble defenders knew of the danger outside their city, but they did not know of the terrible danger within, and before they were aware, the traitor had done his work, the Danes overran the city, and plundered and destroyed in every direction.

The Bible makes it very clear that we have a traitor in our midst whom we cannot see, but whose master passion is hatred for God and good, and for all who follow Christ. (See Genesis iii.; St. Matt. iv. 1–11, xvi. 23.) The scholars should tell the incident in each case. The last is given in vv. 21–23. See, too, what St. Paul says, 2 Cor. ii. 11.

II. *The Traitor's Methods.*—We do not know by what means the traitor in Canterbury let the Danes come into the city. What do you think his method is likely to have been? We do know something of the plans of the traitor against whom we are to fight. We can read them clearly set out in St. Matt. iv. We must find out how he tried his methods with Christ and failed, and then we will see how he tried the same with others and succeeded.

You remember the story of Excelsior. What carried the young man on and up? What did we see that he had in mind which made him refuse all invitations to enjoy the comforts of the village?

Whenever the traitor finds a person with a purpose, especially the purpose of serving Christ, he always attacks that purpose.

Let us see what he did in our Lord's own case.

Where was our Lord when He was tempted? What had happened just before? We can easily understand that our Lord went from His Baptism into the wilderness that He might be quite alone, because He wanted to think out a plan for His life and work. Then and there "He set His face to go to Jerusalem." He determined to lay down His Life for us. That was His purpose. Then came the traitor, trying to turn Him from it. What was the first temptation? The tempter tried to turn our Lord's thoughts away from the sin and need of the world, and to fix them where? "Why trouble about the world?" suggests the Tempter. "Look how much pleasure you can get for your body and its appetites. Attend to your body while you can, and let the world wait." You know how our Lord won there.

What was the second temptation?

The tempter now proposes that our Lord should throw Himself down from the Temple roof into the crowded courtyard. If He did so without hurting Himself, people would at once flock after Him saying that He must be a great prophet, sent to them by God. He would get crowds of followers, crowds of friends. "Do not," suggests the tempter, "win friends and followers by a cruel death, win them by astonishing them." What did our Lord say to Him?

What was the third temptation? The tempter had failed twice, and is beginning to feel frightened. Now he openly offers our Lord

wealth and power to any extent, if He will give up His purpose of redeeming the world. How did He fail again ?

Now let us see how the traitor tried exactly the same methods with the disciples of Christ, and succeeded.

Look for the first at St. Matt. xxvi. 40. In our Lord's agony at Gethsemane, He needed all the companionship and support that He could get, and so He took the three best disciples with Him. The traitor was determined to rob Him of the help He needed, in the hope that He might at the last moment be turned from His purpose.

So the traitor turns the thoughts of the three to their own bodies, as he had tried to do with their Master, and they thought how welcome sleep would be, and down they lay and went fast asleep, giving up for bodily comfort their purpose of standing by their Master.

A few hours later the traitor caught St. Peter with his second device. How did he do it ? He whispered to St. Peter, " You must make friends with these men round the fire. Be one of them. Don't be peculiar. Don't let them know that you are one of ' His ' disciples. Be one them, and they will say what a good fellow you are." St. Luke xxii. 55–61.

Saddest of all was the disaster when the traitor tried his third plan on one of the disciples—when he promised riches to one who had determined to serve Christ, if he would only give up his purpose. Who was that ? St. Matt. xxvi. 14–16. What happened to the riches ? and to the disciple ? St. Matt. xxvii. 3–5.

What are the three gifts the traitor is most fond of offering to turn the servants of Christ away from their purpose ?

The scholars should express the answer to show that they understand. Bodily pleasure, popularity, possessions, are the answers to which they should come.

III. *The Traitor Vanquished.*—The first book in the Bible tells of the traitor's triumph ; the last book describes throughout the traitor's final defeat. As time will be short, the teacher might read, or ask a member of the class to read Rev. xii. 7–11.

The lesson problem should be answered.

APPLICATION.

Had the citizens of Canterbury known of the traitor in their midst and what his methods were, they would surely have saved their city from the Dane. What is our city ? the traitor we have to watch for ? How is he most likely to attack us ? How can we conquer him ?

Look at Eph. vi. 14–17, for the picture of the true " member of Christ." His head, signed with the Cross, is protected by the knowledge that he belongs to Christ. In his hand he holds fast to the Faith as to a shield that no darts can pierce. The heart, from which flow his affections, is guarded from violence by the breastplate of his threefold Duty, to God, to his neighbour, and to himself. As twin companion to

the Faith, which engages his left hand, the Word of God arms his fighting hand with the spiritual sword which carries death into the ranks of evil.

With the health and energy of the holy Food coursing through his spiritual veins, bowing his head in worship, with feet shod for hurrying anywhere to serve Christ and His Church, gripping his sword and shield with a firmness that tells of the unalterable purpose to fulfil the vows of his Baptism—see him stand! a true spiritual King waiting for the day of his coronation—a Member, of whom even Christ may be proud, a Son over whom even God may rejoice.

Expression work: Scholars might draw a picture of the Roman soldier, or write how they expect the traitor to tempt one of them, and the manner in which they would repel the attack.

Printed by BALLANTYNE, HANSON & Co.
at Paul's Work, Edinburgh

265.023 R
C 153

Campbell, Rev. W. H.

Lessons on the Christian's responsibilities & means of grace.

1915					
Mch 19	Oberholtzer	Mch 31			
1917	Rev.				

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